December, 1920

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ONE

PILGRIM EDITION

THE CHURCH SCHOOL

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A MAGAZINE OF CHRISTIAN EDUCATION

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THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

Continuing The Pilgrim Magazine of Religious Education

VOL. II DECEMBER, 1920 No. 3

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A Christmas Message and Greeting

Dear Friends:

Doubtless there were many commanding and absorbing movements in Jerusalem, in Rome and elsewhere when Jesus was born in Bethlehem. Nor could the world pause to wonder or to worship. Not many "wise, not many mighty" were conscious that an event of eternal and universal significance was happening in a village on the highway to the desert! Not many caught the angels' song; not many saw the star in the East; not many worshiped the Child in the manger! In the light of what two thousand years have revealed we are amazed that the whole world should not have thrilled to his coming!

Yet once again Christ is born! Not in a far distant Oriental village but in our hearts. He comes now, as of old, in the form of a little child. The "sign of his coming" is the morning star of promise—which so few may see!—and the murmur of heavenly harmonies which, like "bells at evening pealing," now near and now far as their notes are borne on vagrant breezes, are caught only by the waiting and listening ear.

Shall we today be so absorbed in the Palace, the Counting-house, the Market Place, or—even—the Temple that the Event will miss us in its significance and blessing?

Shall Christ be born again and I not know it?

Lest this should be so I will look carefully into every child's face; pause at the door of every humble home; live quietly in wide and open spaces and—though all the world should pass me by—be ready to worship when shepherds kneel!

The Editors.

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Entered as second-class matter December 4, 1919, at the Post Office at New York, N. Y., under the Act of March 3, 1879.
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The Editors' Outlook

IMMEDIATELY following Christmas of last year THE CHURCH SCHOOL announced a prize offer for the best articles on the general topic, *How We Observed Christmas.* There were an unexpectedly large number of responses, the articles received being well distributed in their descriptions of Christmas exercises in schools of various sizes. Two articles were held by the judges as being equally worthy of receiving the first prize of twenty-five dollars. The same award was therefore given to the writer of each. They were, "How We Observed Christmas in a Suburban Town," by Sophia Lyon Fahs, and "How Christmas Was Observed in One City School," by Wellington C. Pixler. Both of these first prize articles were printed in the November issue of THE CHURCH SCHOOL. The second prize of fifteen dollars was awarded to Alma Sheridan for "The King's Birthday Party," and the third prize of ten dollars to H. E. Barnes for "A White Gift Christmas Service." These appear in this number of THE CHURCH SCHOOL, together with five additional articles, "Christmas Week in a College Town," by Victor E. Marriott; "The Call of the Christ Child," by James B. Scott; "Christmas in a City Sunday School," by Mrs. L. Irving Withington, and two articles on "A Community Christmas," by Mrs. E. L. White and Edith B. Wright. The five last named, while not awarded a prize, are nevertheless worthy of favorable mention. We are sure that these splendid descriptions of actual Christmas services will be suggestive and helpful to a large number of schools.

The editors will be pleased to secure similar articles describing Christmas observances this year for publication in November and December of 1921. Read the articles above referred to; get good pictures of the exercises you intend to describe; keep in mind especially the instructive educational features and send your article as soon after Christmas as possible. All articles this year will be paid for at the usual rates as soon as accepted.

FRIENDS and devotees of the cause of religious education, if they will, can be of assistance to the publishers and editors by helping extend the circulation of THE CHURCH SCHOOL for the coming year, 1921. The holiday season offers many favorable opportunities for bringing this MAGAZINE OF RELIGIOUS EDUCATION to the attention of those who are not yet acquainted with its general scope and purpose. While the publication year begins with October, subscriptions may in fact begin with any issue, except that back numbers are difficult to secure. In this connection we desire to call attention to the fact that early issues of the new year will contain a survey of Sunday-school work by denominations, together with special articles on religious education and Sunday-school work in foreign lands. Up-to-date information with regard to week-day religious instruction and leadership training, including both courses and methods, will receive special attention. There will be accounts of several new and interesting experiments in religious education. Seasonable dramatization, special programs and services of worship will be featured. Helps for administrative officers and departmental workers will be increased, as will also the field notes on organized Sunday-school work, book reviews and other lines of valuable informational service. We recommend THE CHURCH SCHOOL as a Christmas present that will be appreciated.

AMERICAN Sunday schools are again uniting in a Christmas offering for the Near East Relief in Armenia, Syria and adjoining territories to the north and northeast of these countries. The Methodist Episcopal Church is including also an appeal for the children of the devastated areas of Europe. Certainly the need everywhere is still appalling. No previous year has that need been greater or more urgent. It is well to bear in mind that of the money contributed to the Near East Relief by any given church or Sunday school, not one dollar is used for administrative expenses. These expenses are generally cared for separately by private individuals who are spending thousands of dollars in addition to the amounts raised by public contributions that all benevolent gifts may reach their destination in full. Gifts to the Near East Relief should be sent to that organization at 1 Madison Avenue, New York City.

ACTIVE participation of the ministers in practical movements for community betterment is strikingly brought out by the large number who apply for information to the Children's Bureau of the United States Department of Labor.

What was formerly sought was assistance to meet individual needs. The minister's wife has always mothered the community. She has given the benefit of her own experience to those in difficulty and in her scant leisure she has tried to meet the thousand problems put before her. In the early days of the Children's Bureau the letters reflected this situation and the help sought was mainly along lines of infant and child care. Particularly in the last year or two the letters have changed. The requests for bulletins on infancy and maternity continue in increased numbers, but the broader aspects of child welfare are receiving particular attention. More and more, the ministers are asking for programs of community child welfare work which they can bring out in their sermons and emphasize in their daily contacts.

In rural communities the pastor is frequently the chief advocate of schooling. Through his associations he is able to see very vividly the advantages which the educated farmer has over the uneducated, and which the more intelligent housewife has over her less fortunate sister. In the back-to-school drive he has played a very important part.

To meet the requests of those who are spreading the gospel of education, the Children's Bureau has issued a bulletin entitled, "Every Child in School," which gives plans and suggestions of what other communities are doing to break the vicious circle of child labor and ignorance. Copies will be sent without charge to any one applying to the Children's Bureau, United States Department of Labor, Washington, D. C.

On Earth Peace

THE precise meaning of the second stanza of the song which the angels sang to the shepherds of Bethlehem is not altogether clear. And yet, in spite of this obscurity, it has always made a strong emotional appeal to the bewildered and troubled heart of humanity. At each recurring Christmas down through the centuries it has been taken up and repeated by millions of men and women with an enthusiasm which a thousand disappointments have failed to destroy.

The reasons for this perennial vitality and persistent appeal are easily discerned by the thoughtful reader. The melodious words seem to contain an implicit promise of a Golden Age of peace as a result of the advent of the Babe who was born on that eventful night. And there is nothing which the bewildered, bleeding, and war-worn multitudes have more ardently and passionately longed for during these thousands of years than peace.

I am not unmindful of the fact that a superficial view of history would lead one to question this statement. More than nineteen hundred years have passed since the angelic choir proclaimed the advent of the Prince of Peace, and still the hope awakened by his coming remains unrealized. Even the awful experiences of the gigantic conflict from which we have only recently emerged seem to have taught us nothing. The high-sounding declaration heard so often a short while ago that we were fighting to put an end to war seems, in the light of subsequent events, to have been a mere idle boast. For we have only ceased one kind of fighting to resume another. The industrial conflict that is going on today throughout the world is only a little less bitter and may in the long run prove just as ruinous in its consequences as the clash of marshaled armies.

IT is not strange that, in the face of facts like these, there are those who tell us that it must always be so, that man is by nature a fighting animal and that the prophecy of the angels' song can never be fulfilled. And yet many Christians dare believe that, plausible as such a conclusion may appear, it is nevertheless erroneous. It comes of a failure to take account of the finer impulses of the human heart and of the power of the Christ to subdue our selfishness and to make these finer impulses the dominating forces in our lives.

That these finer impulses exist there can be no question. The trouble is that they exist side by side with selfish and ignoble impulses which, under ordinary human conditions, always maintain the mastery. Hence men find themselves the victims of perpetual contradiction, always longing for peace and yet always involved in brutal and ruinous strife. It was to deliver us from this contradiction that Christ came. There are in the world today multitudes of men and women, perhaps millions of them in the aggregate, who have experienced such deliverance. They are opposed to war, not only because they dread the ills which it may bring upon them and those who are dear to them, but also because they are so dominated by the spirit of brotherhood that strife is forever hateful and repugnant to them. They are men and women "of good will." They long for peace because they love their fellows and desire above everything else to serve them and work with them in well doing.

AND the secret of this spirit is to be found in the fact of their relation to Jesus Christ. They live under the dominating influence of his personality. They are partakers of his very life. They have vitally adopted as the final interpretation of the meaning and way of life his teachings and his ideals. They have attained through him triumph over the selfish impulses and deliverance from the degrading materialism out of which all wars spring. They live in the Spirit.

There are not yet enough people of this type to control our commercial and industrial life and our international policies. But the fact that there are any of them awakens hope, since it suggests the way of escape from the horrible doom that seems to threaten the world. Not through the might of armies and navies shall peace be established, nor through any appeal to selfish commercial interests, but only by winning men to loyal allegiance to Jesus Christ and to the vital adoption of his message and the interpretation of his spirit.

There are many even of those calling themselves Christians to whom the method here suggested for bringing about peace will appear unsatisfactory. It is too slow and calls for too much patience and toil and self-sacrifice. They are seeking relief from the ills that afflict humanity in some new form of industrial or international organization backed up by physical force. But no mechanical arrangement which can be devised can bring about either industrial or international peace so long as men remain grossly selfish and subordinate spiritual values to material prosperity and achievement.

HENCEFORTH the task of the church and of civilization must be construed primarily as an educational task. We must put an end to war by transmitting to our children the spiritual ideals of the gospel and by seeking through teaching and example to win them to passionate allegiance to Him in whom these ideals are embodied.

If the Christian Church shall set itself collectively and whole-heartedly to this task, the realization of the long-deferred hope of peace may come much more rapidly than most people today dare to expect. For the life of the world is perpetually renewed. Each decade witnesses the oncoming of a new generation of eager, open-minded, idealistic boys and girls, and by the right kind of educational process practically all of them may be developed into heroic champions of peace. It is upon the basis of this wonderful possibility that Mr. Kidd declares that "there is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him." With this thought before us we should be able to make the coming Christmas an occasion of the renewing of our faith and hope and the cheerful and courageous rededication of ourselves to the great task which calls us.

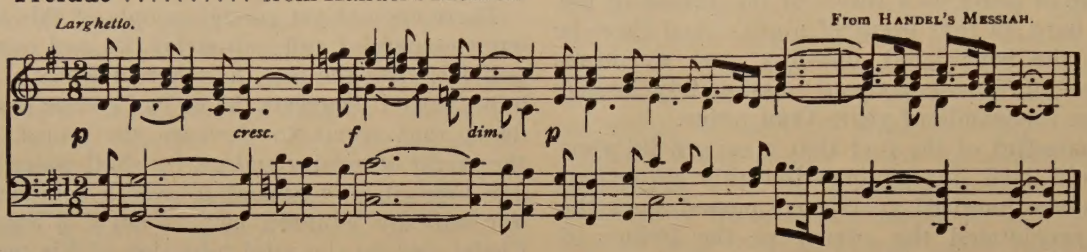
E. B. CHAPPELL.

The Light of the World

A Service for Christmas

By Milton S. Littlefield

Prelude ..... from Handel's Messiah



Call to Prayer.—

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

Prayer.—

(In unison. Closing with the Lord's Prayer.)

ALMIGHTY GOD, WHO HAST PLANTED THE DAY-STAR IN THE HEAVENS, AND, SCATTERING THE NIGHT, DOST RESTORE MORNING TO THE WORLD; FILL US, WE BESEECH THEE, WITH THY MERCY, SO THAT, THOU BEING OUR ENLIGHTENER, ALL THE DARKNESS OF OUR SINS MAY BE DISPERSED, THROUGH OUR LORD JESUS CHRIST. AMEN.

Hymn.—O Come, All ye Faithful

(Tune, ADESTE FIDELES.)

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Born upon earth behold the King of angels!
O come, let us adore him,
Christ the Lord!

Sing, choirs of angels, sing in exultation,
Sing, all ye bright hosts of heaven above;
Glory to God, all glory in the highest!
O come, let us adore him,
Christ the Lord!

Yea, Lord, we greet thee, born this happy morning;
Jesus, to thee be all glory given,
Word of the Father, now in flesh appearing!
O come, let us adore him,
Christ the Lord!

Responsive Reading.—

The Promise of the Light

There shall be one that ruleth over men righteously,
That ruleth in the fear of God.
He shall be as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.
In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee.
The people that walked in darkness
Have seen a great light;
They that dwelt in the land of the shadow of death
Upon them hath the light shined.

The Bible text in this service is from the American Standard Bible, copyrighted 1901 by Thomas Nelson & Sons, New York.

For unto us a child is born,
Unto us a son is given;
And the government shall be upon his shoulder:
And his name shall be called,
WONDERFUL COUNSELLOR, MIGHTY GOD,
EVERLASTING FATHER, PRINCE OF PEACE.

Hymn.—O Little Town of Bethlehem

(Tune, SAINT LOUIS or BETHLEHEM.)

1 O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

2 For Christ is born of Mary,
And gathered all above,
While mortals sleep the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

3 How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still
The dear Christ enters in.

PHILLIPS BROOKS.

Reading.—Luke 2: 8–16.

The Song in the Night

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

Hymn.—

Angels, From the Realms of Glory

(Tune, REGENT SQUARE.)

1 Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship,
Worship Christ, the new-born King!

2 Shepherds, in the fields abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant Light:
Come and worship,
Worship Christ, the new-born King!

3 Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen his natal star:
Come and worship,
Worship Christ, the new-born King!

JAMES MONTGOMERY, 1816, 1825.

Reading.—Matthew 2: 1–11.

The Star in the Night

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written through the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Carol.—Holy Night.

(Tune, HOLY NIGHT.)

1 Holy night! peaceful night!
All is dark, save the light
Yonder where they sweet vigils keep
O'er the Babe who in silent sleep
Rests in heavenly peace.

2 Holiest night! peaceful night!
Child of heaven, O how bright
Thou didst smile when thou wast born;
Blessed was that happy morn,
Full of heavenly joy.

3 Silent night! holiest night!
Guiding Star, O lend thy light,
See the eastern wise men bring
Gifts and homage to our King,
Jesus the Saviour is here.

4 Silent night! holy night!
Wondrous Star, O lend thy light,
With the angels let us sing
Alleluia to our King!
Jesus our Saviour is here.

JOSEPH MOHR, 1818.

Responsive Reading.—

The Abiding Christ

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

In him was life and the life was the light of men.

And the light shineth in the darkness; and the darkness apprehended it not.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Hymn.—

O One with God the Father

(Tune, WESTWOOD 7. 6. 7. 6. D.)

1 O One with God the Father
In majesty and might,
The brightness of His glory,
Eternal Light of Light;
O'er this our home of darkness
Thy rays are streaming now;
The shadows flee before Thee,
The world's true Light art Thou.

2 Yet, Lord, we see but darkly:
O heavenly Light, arise!
Dispel these mists that shroud us,
And hide Thee from our eyes!
We long to track the footprints
That Thou Thyself hast trod:
We long to see the pathway
That leads to Thee, our God.

3 O Jesus, shine around us
With radiance of Thy grace;
O Jesus, turn upon us
The brightness of Thy face.
We need no star to guide us,
As on our way we press,
If Thou Thy light vouchsafest,
O Son of Righteousness.

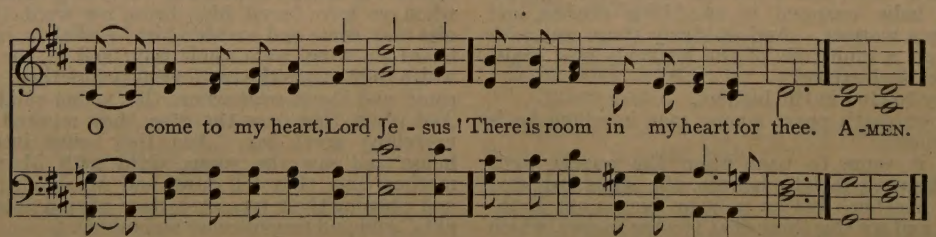
W. W. How.

Prayer.—

(In unison).

O ALMIGHTY GOD, WHO, BY THE BIRTH OF THY HOLY ONE INTO THE WORLD, DIDST GIVE THY TRUE LIGHT TO DAWN UPON OUR DARKNESS, GRANT, THAT AS THOU HAST MADE US PARTAKERS OF THE DIVINE NATURE, SO IN THE TIME TO COME WE MAY EVER ABIDE IN THE GLORY OF THY KINGDOM; THROUGH JESUS CHRIST OUR LORD. AMEN.

Response.



"Suffer Little Children to Come Unto Me"

By James L. Barton

Giving a few glimpses of the work of the Near East Relief and showing the absolute dependence of thousands of children in Armenia and Syria on gifts from America. Who should respond more heartily to this privilege of saving the children in the land of the Christ Child than the Church schools of our country?

Saved to Help

Is She Worth Saving?

Just Found

ONE sometimes wonders if the disciples and St. Paul in their various tours in Palestine, Syria and Asia Minor had any premonition that in this twentieth century five hundred American men and women would be occupying the very towns and places in which they preached and labored and established churches, with orphanages where thousands and tens of thousands of children, victims of the Turkish atrocities, would be tenderly cared for in the name of the Christ whose disciples they were and whose commands they were carrying out. It is a fact of thrilling interest that in Oorfa, thought by many to be the old Ur of the Chaldees, and the vicinity of Haran, which is accepted as the home of Abraham for many years, there are today establishments of mercy and of love where hundreds of these orphan children are tenderly cared for. All across the region to which the Bible refers as the original Garden of Eden, namely, along the banks of the Euphrates and the Tigris Rivers, the Araxes and the Halys, the four great rivers that go out from the uplands of Armenia, are a vast number of orphanages in which refugee children are receiving Christian care and instruction. In Smyrna and Philadelphia, cities of some of the seven churches of the Apocalypse; in Konia, the old Iconium of Bible history; throughout Cappadocia; in Antioch, where the followers of Jesus Christ first were given his name; in Cyprus, one of the earlier fields of Paul's missionary journeys, are found great numbers of God's helpless children who are receiving tender care.

A Few Orphans in Sivas

A Group in Mardin, Mesopotamia

When political conditions in Turkey and throughout all the Near East settle down so that the country will be safe for all classes to return to their homes and take up the routine of their daily life, there will be little call for further financial help from America. The assistance necessarily required will be for the hundred thousand or more orphan children who have no one to whom they can look for protection.

In the attack upon the Armenians at the beginning of the war, men and boys twelve years old and above were sought out for destruction. This accounts for the abnormally large number of children who have no fathers. Many of the young mothers were carried off by the Turks, Kurds and Arabs, and many also have perished from the hardship of the exile into which they were driven. The children almost unaccountably live somehow, receiving now and then a little help by way of food, sleeping in any place into which they can crawl for the night. Many of them become almost like little animals, dodging expected blows when among people and fighting over particles of food like hungry dogs. I have seen hundreds of these little wild boys and girls, owned and loved by nobody, not knowing where they once lived or even to what race they belonged, speaking a mixture of several languages and thinking only of where they could get something to stop the cravings of hunger and where they could find a place in which they could sleep without being driven out as unwelcome intruders. This is what five years of exile and orphanhood did for children of the Near East.

Realizing the need for immediate action the Near East Relief Committee set out to accomplish four things.

1. To furnish doctors and medicine, with dispensaries and hospitals to care for all classes who were suffering.

2. To provide food for all who were starving, and clothing, so far as it was possible, for those who were naked.

3. To secure the release and provide homes of refuge for the Christian girls and women who were held as prisoners by Mohammedans.

4. To search out the vast numbers of orphans and wandering children and gather them into homes where they could be fed, clothed, and protected.

This last was and is the main task of the Relief Committee. Thousands of these children have been restored to their parents after years of separation, while many tens of thousands still remain in the hundreds of homes where they must remain until they become able to support and care for themselves. They have lessons a part of the day. They are taught to play, for many of them did not know how when discovered. The older ones work in the gardens or on the orphan farms which have been given for this purpose, or in shops where they learn to make shoes, garments, etc. Many of them learn carpentry and weave the cloth for their own clothing. They make their own beds upon which their mattresses are spread at night. They weave beautiful oriental carpets and, in fact, learn to do hundreds of things which not only help now but which will be of great value to them when they leave the orphanages and have to look after themselves.

In the single city of Alexandropol in Russian Armenia there are more than 12,000 of these children. They are from many parts of Turkey, from which places they fled

Recently Discovered

Applicants for Orphanage

Learning to Play

Tent Dwellers

to avoid disaster. Just try to imagine 12,000 children, most of them under twelve years of age. Count the children in your own Sunday school and then try to think how many times that number 12,000 is.

The food, clothing, books, teaching, medicine, and care of all these children are provided by money given in the United States or from supplies raised on the ground or manufactured under the direction of men and women sent out from this country as relief workers. They are now well fed, are living in what seems to them real comfort after what they have been through, and are being prepared to become useful men and women. If the money from America should cease, then these children and many tens of thousands besides would have to be turned out into the streets of the city to wander up and down and across the country as little beggars seeking food and shelter. It would condemn them to return to the old wild life from which they have been rescued, ending in destruction. The people of America must not permit this cruel act of abandonment. This form of relief work will need to be continued after all the other departments are closed, and these children in orphanages must be protected from the evil that is in the lands.

Three Saved from Death and the Woman Who Mothered Five Thousand

As concrete illustrations of what is taking place in many of these orphanages, we will see what some of the people who are giving their lives to this work say. From Oorfa during the siege of last summer the caretaker writes:

"The firing reached us at times and eight orphans were wounded and one killed. Sometimes, because we could not get food, the 600 children were almost at starvation point. Every one of the forty and more tents in which the orphans were housed for the summer was demolished."

At Poti, near Constantinople:

"The first day stretchers were arriving at the relief hospital faster than beds could be prepared. The surgical hospital was packed. Another stretcher appeared and was deposited with its load at the foot of the steps. 'But we can't take in more,' said the agitated nurse. 'It's only a woman,' came a reply from the stretcher. The nurse ran down the steps and lifted the blanket and exclaimed, 'Good heavens, it's a baby—a day-old baby!' And it was quietly sleeping upon its mother's arm. Room was found."

From old Iconium, where there was a disastrous fire in the hospital and all the patients had to be hastily moved:

"During that night a baby was born and the mother was moved to the infirmary and in the morning the baby was missing. It was found in a roll of blankets, peacefully unconscious of the trouble it had caused."

During the siege at Marash:

"A little girl and boy who were fleeing to us for protection were killed at our gate. A little boy died today who was shot on the stairs to the school room."

The American men and women who are giving themselves to caring for these children face constant danger from disease and violence, but they unflinchingly carry on.

The British sailors from a warship lying in the harbor of Smyrna invited the 250 children from one of the orphanages there to visit the ship. It was a great day for them. In writing of their thrilling experience the caretaker says:

"I shall never forget the moment when the children stood all in a bunch in one corner of the ship and just beyond five hundred sailor boys, ready to receive them. 'Those big fellows are waiting for you, children,' I said. 'They are your friends and they want to make you happy.' That was the signal for little hands to creep into big rough ones and for babies to climb upon stout shoulders to be taken to wonderful swings, see-saws, merry-go-rounds, slides, picture shows and electric diving ponds.

"And the tea! Plenty of bread and butter, with hot cocoa to drink. Then wonderful tarts and English

(Continued on page 41)

One Orphanage in Oorfa

The Way They All Get It

Scene from *The Child Moses.* Presented by the Pilgrim Players

Drama In the Church

By
Marjorie A. Best

The author of this article is one of the leaders in the Drama League of America, and has had much experience in dramatic local church work, especially in connection with the Pilgrim Players of the First Congregational Church of Evanston, Illinois, who have banded together for a serious study of worth-while drama.

THE introduction of dramatic work instantly enlists the interest and enthusiasm of young people. They enjoy it, and if they are to be held in the church, they must enjoy the things they do there. In the drama work, the young people find that they can have a good time and more fun in acting and studying the plays of the church than in outside recreation. They look to the church for their fun instead of going outside for it.

There are three different ways in which drama can be successfully utilized in the church, all equally valuable but widely different. The Pleasant Sunday Afternoon Reading Club would meet every Sunday afternoon, or as often as desired, the members reading aloud plays chosen for their deep significance and ethical teaching. The parts should be assigned in advance, and while not memorized or rehearsed should be familiarized by the readers. Topics for discussion should be distributed among the rest of the group and active discussion encouraged. A biography of the dramatist and review of his other plays may well be given briefly by a member. The great difficulty here, of course, is the necessity for an experienced and able leader with a knowledge of both drama and young people. It is quite a problem also to select worthwhile plays which can be read by a mixed group and will be entertaining to the young people. The Drama League of America has had prepared several lists of plays suitable for this purpose. These lists may be secured for a small fee by addressing the League, 59 East Van Buren Street, Chicago. More than one purpose is served by these church drama clubs,—the young people are enjoying a pleasant Sunday afternoon at the church instead of on the street; they are getting a broad vision of the big truths of life in living terms. If it is the church's duty to create an educated taste for wholesome contacts, it is certainly its clear task to help to emphasize the value of clean and earnest drama in interpreting truth. A knowledge of the best plays of the past and present will

Scene from *The Traveling Man*

give a genuine first-hand acquaintance with everyday problems more vividly than by any other means but participation. The young people will learn to discuss important issues in a serious manner and to face the problems of life vicariously. This drama study class will be popular with the young people of the college and older high-school group in the church. It is astonishing to see how interested they become and how much they get out of the plays.

Producing Bible Plays

Another important method of using drama in the church is the acting and producing of Bible plays. The young people can be formed into a club which alternates the reading and rehearsing of plays. If possible the church should secure a competent religious drama director who has not only a knowledge of drama and dramatic methods, but also a knowledge of the Bible. It must be borne in mind that the Drama League does not recommend the introduction of secular drama work into the church just for the amusement of the young people, utilizing ordinary plays of but little worth. What the League does urge is the use of drama in teaching Bible truths and the use of Bible plays or plays dealing with ethical material in the *church itself*. The best effect is produced by using the church auditorium with as little change as possible and making the play a deeply religious service, especially eliminating all personal exploitation and keeping the performance a religious expression. The supply of suitable religious plays is small, but the Drama League's play contest has resulted in one hundred and forty plays, fifteen of which are sufficiently valuable to print and will probably be available within a few months.

Equally important work can be done with younger girls and boys, from nine to twelve years of age, by taking them every Sunday afternoon and having them dramatize their own Bible story, working it out with very simple costumes and action. An excellent textbook for this work, entitled *The Dramatization of Bible Stories,* has been prepared by Miss Elizabeth Miller.

Scene from *The Child Moses*

The Drama League of America will be glad to furnish advice, suggestions, and lists of plays, and especially desires information of work already being done by churches.

There are tremendous possibilities for this work. Several interesting features have been worked out in their two years' experience by the Pilgrim Players of the First Congregational Church of Evanston. A small group of high-school and university Church-school young people organized a group two years ago to carry on the two forms of drama activity outlined above. Meeting Sunday afternoons they read a play of ethical value every other week. On the alternate Sunday they rehearsed a Bible play. Their interest was great and their devotion and responsibility even greater. The first play produced was one of the most elaborate, *Why the Chimes Rang,* dramatized by Elizabeth McFadden from Raymond Alden's Christmas story.

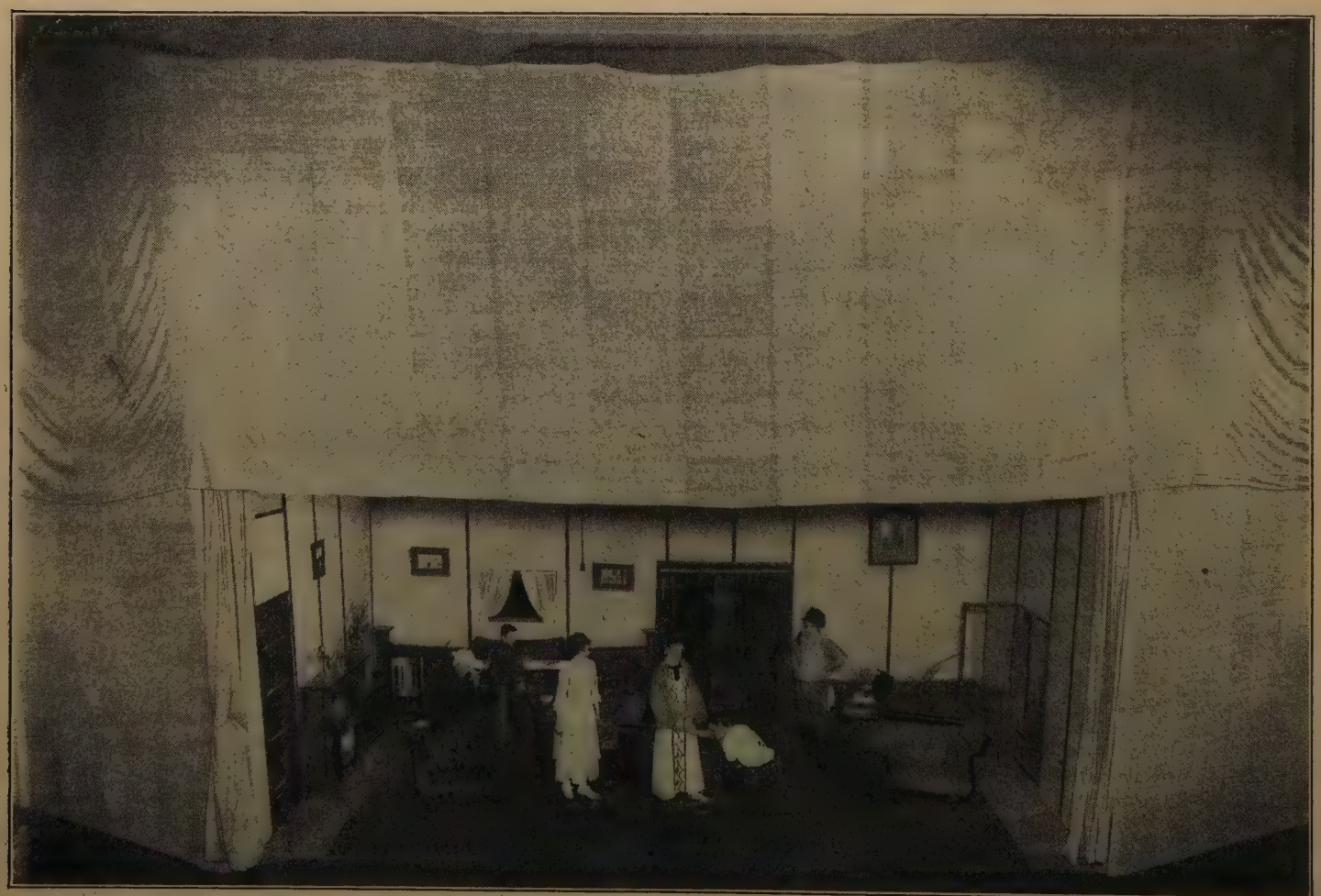
As the architecture of the church was of a peculiar type it was necessary to build an elaborate stage with huge two-by-fours forming the proscenium, and even to

Scene from *The Servant in the House.* Showing Interior Set Built by Boys of the Church School

string a cable across the building from which an upper curtain could be dropped to hide the organ. This peculiar construction and the means used to defeat it are shown in the illustration. The boys themselves set up and take down the stage which consists of twenty-three sections, set over twenty-seven horses and fitted with eight fifteen foot two-by-fours connected by similar beams from which curtains were hung for side walls. The footlights were constructed by the lighting committee, composed of boys, and were installed and operated by them. The church now has, purchased by the Players, a complete equipment of forty lights which can be used as footlights, overhead or upright at the sides, as desired, two eight-hundred-power bunch lights, and is now installing a set of dimmers to control this equipment. For a spot light, the lantern from the motion picture machine is used. The proscenium opening when the stage is set is fifteen feet high and deep and twenty-five feet across.

Inaugurating our stage as we did, just at the high point in prices, we could not afford velvet or any art material for our curtains, but have found the soft grey canton flannel very attractive and artistic. The girls are planning to stencil a black border on the draw curtain. The same soft grey flannel forms the side walls or can be varied by crimson which the church already possessed. For the out-of-door snow scene in our symbolic Christmas play, we lined the walls with unbleached muslin and covered the floors with white cotton cloth, set up a lovely pine and a few bare branches, and by the use of lighting, had a thrilling out-of-door effect without any expense for scenery. For our later Bible plays we made for background a huge green curtain with Egyptian designs made from colored papers pasted across the top. The girls went to the Art Institute to study the designs and then, cutting them from colored paper, transferred them to the curtain. But when it came to giving *The Servant in the House*, we needed a real wall and an interior that would be suitable for the vicarage. We were too poor to afford a real stage set; so our boys set to work with beaver board and built us an adjustable interior having three doors, a French window, and a smaller window and mantel piece. Then to dress it up a little they took the oak four-foot high railing which masked the choir and set it up inside the room for an oak wainscoting. This indoor set built by the boys of the church is shown in the picture of *The Servant in the House*. When the play permits it, however, it is desirable to give the performance on the natural church platform without scenery.

The Pilgrim Players were working quietly and happily on their pleasant Sunday afternoons when word got abroad of what they were doing. Requests for information and for special performances were received. The players have now performed in over a dozen different churches in and around Chicago. The pictures shown here were taken of the plays called *The Child Moses* and *The Traveling Man* performed by the players without scenery on the pulpit stage in twelve different churches during the year. Simplicity and sincerity, earnestness of purpose and lack of self exploitation must be the keynotes of this work if it is to accomplish the desired results with young people.



Scene from *The Servant in the House*. Showing Upper Curtain Dropped to Hide Organ

The Road to Bethlehem[1]

By Margaret Slattery

IT was three days before Christmas, nineteen hundred and eighteen. The armistice had been signed and something of the joy of that November day had lingered on through the weeks. The world had not awakened to face the *afterward* of war, when the sound of the cannon is stilled and wrecks of cities and wrecks of men have become a silent, terrible, overwhelming protest against what has been done to a world meant to be happy. A girl of twenty-two, with a baby a few months old in her arms, sat in her black afternoon dress looking out of the window. She spent so much of her time these days looking out of that window, seeing things that would never be again. Suddenly and passionately she kissed the baby. "Your first Christmas and your father will not see you—will never see you," she said. Then she spoke to me. "There never will be real peace, will there?" she said. "War is such an old, old thing, as old and as new as the world. When this little son of mine becomes a man, there may be another war and some girl will sit like me and find the days hard and the nights harder, and the future—well, without any real reason for being, I might say. The road to Bethlehem is the longest road on earth, and I doubt if we shall ever reach the end of it and find the promised peace."

The Battle Song of a New Army

Nearly two years have passed since she said the words, and today she has reminded me that Bethlehem is as far away as ever, and what she says seems too terribly true. Yet one must not lose confidence in the song of that still night in the white hills of Palestine. The words "earth—peace—good will to men" must be made to echo through every land until strong voices take them up and make them the battle song of a new army whose purpose and passion shall be the fulfillment of the promise.

Men and nations have talked much of that peace and good will. Poets have sung of it, artists have tried to picture it, orators have found great inspiration in it, but neither men nor nations as a whole have *wanted* it. No road is so long or so hard or so beset with obstacles but that men will go over it if at the very end there is something greatly desired. One never can see the trails of the pioneers without thinking about it—the trails over the desert, through the swamps, through the "bad lands," through the arctic snows; trails every foot of which is marked with sacrifices and heroism. But oh, how men have wanted the thing at the end of those trails! They do not, as yet, want the thing that lies at the end of the road to Bethlehem.

Men want *things,* men want power, men want to triumph over their fellows, not to cooperate with them for mutual welfare. Men are willing to pay for war; they are not willing, as yet, to pay for peace and good will.

The young girl mother who so fears war for the baby in her arms has reason for deep concern. There are very few new foundation stones being laid in the road to Bethlehem these days. Instead one witnesses a resowing of the dragon's teeth. The Child of Bethlehem is a wanderer from nation to nation upon the face of the earth. No nation can welcome or shelter him, even at the Christmastide, until the individuals in that nation have learned to desire him, to long for the establishment of his purpose and the carrying out of his program.

A Glorious Appeal for Good Will

The church needs promoters of this program of good will that there may be a united purpose strong enough to make progress along the road to Bethlehem. But one hears many a strident, discordant voice raised above those that seek united effort, proclaiming its own selfish will, and one sees many an arm raised to sow the seeds of discord for a far-away tomorrow. And he notes many a voice that is silent which might speak with power. Every one of us owes the world his voice. Whether it is great or small, trained or untrained, does not matter if only it is doing its full share to bring to pass what ought to be a glorious appeal for good will.

The struggle to put "good will to men, with peace upon earth" being made at the present moment is in the wrong hands. The very men who in great areas of confusion and chaos, all over the earth, are using the *terms,* are themselves avowed enemies of the Prince of Peace and will have none of his kingdom or program. We must bring the battle for peace back to the camp of those who have avowed their faith in the manger of Bethlehem and stir to action for good will to all the world the hearts of those who say in words, as they kneel in great cathedrals or bow their heads in simple houses of worship, that they will follow Him to the end.

Days are so hurried and life so complicated these days, that the vast majority of those who call themselves by the name of that Baby whose coming to the inn at Bethlehem was welcomed by the angel chorus, do not take time to learn the song. It takes time. Only the prelude can be learned in the quiet of the inn. Much of the song must be learned in hard days amidst the thousand noises of earth. But all may learn it who will, and countless numbers of us *must* learn it if the world is to find the peace that will give it life.

We Must Kneel by the Manger

There is compelling power in that manger. Men and women who have knelt in simple sincerity beside it have risen strengthened for great deeds. In the little Child in that lowly spot they have seen God's purpose and have pledged their lives to carry it out. More must kneel. You must and so must I, for our own sakes and for the sake of the world, that it may find peace, and in good will save itself from the death that lurks in present day hatred and suspicion.

But it is not enough to kneel at the manger cradle and rise stronger and better able to meet the call of the days, it is not enough to learn the song. One must teach that song to others and lead them to the quiet of the manger

[1] Copyrighted, 1920, by Margaret Slattery.

for strength. There are *children* and *youth*. It is they who must make the pilgrimage to the end of the road to Bethlehem and we must give them the courage and the burning desire that will take them past the obstacles of future days. We must teach them the kind of brotherhood taught by the Child of the Manger, not the cheap thing that today hides greed for gold and power. We must teach them to believe sincerely in the good in man and in his power to cast out from his individual and national life the things that strangle high purposes and defeat good will. We must tell them the truth and show them that one's action of today opens the door to peace or war tomorrow. We must give to them the fundamental materials out of which peace is made, which are spiritual—respect for men as men, appreciation of the value of one, ambition to help, a deep purpose for the promotion of the common good, a warm, genuine love for all the suffering, struggling weak ones of the earth.

These things we can teach. The hope of the world lies in the indisputable fact that childhood can be taught, and when it is grown and the time for action comes, it acts upon what it has been taught. If action is weak or wrong, the teaching has been evil and not good.

So at this Christmas tide we turn for the moment from the world, with its problems, its sorrow, its sin, its defeat, to the cradles of earth, the mangers in which lie God's promise and our Hope. Let us stand beside them with reverence and look down upon men and women to be, the nations to be. They shall go to the end of the road to Bethlehem and there find the peace and good will that shall make the world new. Tomorrow, for the world, lies in those cradles.

Let us throw ourselves upon our knees beside them, in deep repentance that we have in other days failed other little ones like these and so missed the hours in which the triumph of love and brotherhood might have been ours.

Let us rise from our knees and go out into the world, the mad, hungry world of discontent, and lift our eyes seeking the star. It may be that we shall find it and it shall be given to us to hear the voices that sing—"unto you—a Child is born. . . . Glory to God—Peace to earth, Good to men."

Some of us will miss the star as they did when it first shone in the dark night of history. We are too blind, too stupid, too indolent, too careless, too utterly selfish, to look for stars. When others tell us that they shine, we smile and say—*idealist*, dreamer. If enough of us miss it in the hour of its shining, the people of the earth will wait in vain for the new day. If enough of us see it, we shall fling wide the door and the light of the promise of that new tomorrow shall enkindle our souls and fit us for the task of paving the way to the end of the road to Bethlehem.

Does this Christmas Day find you looking for a Star?

THE LITTLE TOWN

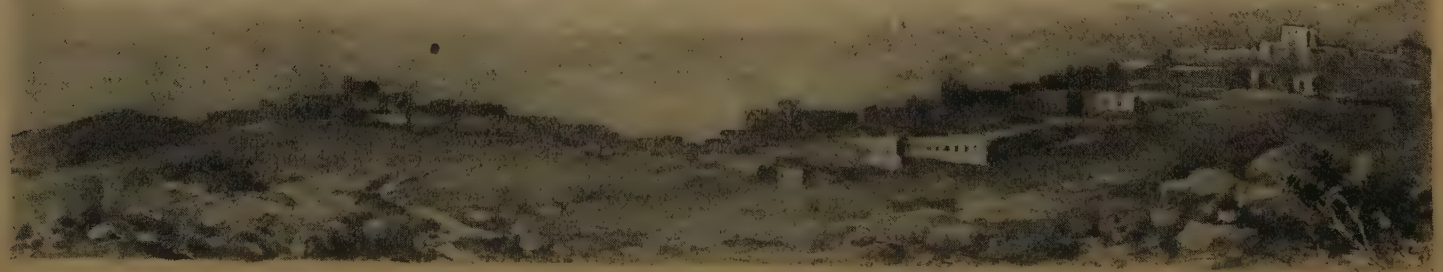
O little town, O little town,
Upon the hills so far,
We see you, like a thing sublime,
Across the great gray wastes of time,
And men go up and men go down,
But follow still the star!

And this is humble Bethlehem
In the Judean wild;
And this is lowly Bethlehem
Wherein a mother smiled;
Yea, this is happy Bethlehem
That knew the little Child!

Aye, this is glorious Bethlehem
Where he drew living breath
(Ah, precious, precious Bethlehem!—
So every mortal saith)
Who brought to all that tread the earth
Life's triumph over death!

O little town, O little town
Upon the hills afar,
You call to us, a thing sublime,
Across the great gray wastes of time,
For men go up and men go down,
But follow still the star!

CLINTON SCOLLARD.



The King's Birthday Party

By Alma Sheridan

WE were busy, too busy in fact, and we dreaded facing the added task of preparing for a Christmas celebration. But already the pupils were asking, "Are we going to have a tree this year?" And we knew that we must not fail them.

We discussed various plans, but we did not make any satisfactory progress until we asked ourselves, "What do we hope to accomplish by this Christmas celebration? Will we simply try to please our boys and girls, or can we aim at something more? Can we make our Christmas festival a really vital part of our work in the development of Christian character? Christmas is a time of loving and giving. It is a time of good fellowship. It offers the most outstanding opportunity in the whole year of teaching the real meaning of Christian service. We resolved to take this opportunity to make our Christmas festival a time of giving and Christian fellowship.

We have an enrollment of about seven hundred members in our school. This includes Home Department, Cradle Roll, all departments from beginners to adult, a teacher-training class, and a newly organized Parent-teacher Association. We wanted to have a festival in which all of our members could participate and which all could enjoy. We wanted our tree to belong to every member, to every department, and to every Christian home in our community. We hoped that our festival would be a family affair to which every member of every family in our church would feel free to come. So we asked our Parent-teacher Association to cooperate with the Sunday School Board in making the plans.

On the first Sunday in December, posters placed in each entrance of our school announced that every member was invited to be present at "The King's Birthday Party" to be held in the Sunday school on December 19th. On the following Sunday each pupil was given an invitation similar to the one shown on this page.

Quite early on the evening of the party the seniors met in the church to prepare the coffee for the supper and arrange the tables. By six o'clock a goodly number of people had gathered with box lunches, and supper was soon in progress. Others, who could not come for supper, arrived later.

Promptly at seven the doors of the gymnasium were thrown open. The room was still in darkness. Just enough light came in through the open door to reveal the dark shadowy tree. In the gallery above, an orchestra was playing softly. Attracted by the music, men, women, and children began to throng into the room and circle around the tree. When all had entered, the tree was illuminated. For a moment there was silence, then the orchestra led and the people joined in singing the beautiful Christmas hymn, "O come, all ye faithful." The singing over, the room was fully lighted.

The tree had been purchased, set in place, and decorated by the Adult Department, so that it might be quite new for the boys and girls on the night of the festival. But the gifts with which it was laden had been brought by the members of the school. The intermediates and juniors had met one afternoon earlier in the week and made the bells and garlands of tissue paper, and the strings of popcorn and cranberries, which hung from its branches. And it was evident that every individual felt that it was "our Christmas tree," though not one of them expected to receive a gift.

Presently the pianist from the Primary Department sounded a chord on the piano. The crowd moved back to make room for the beginners and primary children to gather about the piano. Then their young voices blended in sweet Christmas carols. This was their contribution to the Christmas party.

After the carols the group divided. The youngest children went to the primary room and the older boys and girls to the junior room. The members of the Young People's Department had promised to take charge in these two rooms and see that the fun did not lag. In the primary room songs, marches, and games were a part of the program. In the junior room the play was more boisterous, with balloon ball, relay races and similar games.

An Invitation to

THE KING'S BIRTHDAY PARTY

Dear Friend:

Our Christmas party is to be held at the church and Sunday-school building on the evening of December 19th. We hope to celebrate the Christmas time in a way that will be suitable for the birthday of a King. We will be glad to have you and your family come to the party and share in the good times.

The program which has been arranged is as follows:

6:30 p.m.—Supper in the primary and junior rooms. Each family is to bring a box lunch, including in it cups, spoons and sugar. Hot coffee will be served by the school.

7:30 p.m.—Christmas tree and program of carols in the gymnasium. Each member of the school is asked to bring a small Christmas gift of some kind. These gifts will be given to people who are in special need of Christmas good cheer. Members of the school will *not* receive gifts. It will be a *giving* Christmas.

8:00 p.m.—1. Games for the children in the primary room.
2. Games for older boys and girls in the junior room.
3. Special program for adults in the gymnasium.

Do not let anything keep you from joining with us to make this *the* happy event in our Sunday-school year. If you cannot be present during the entire evening come at least for the tree at 7:30 p.m.

(This invitation was signed by the superintendent of the school and by the chairman of the Parent-Teachers Committee.)

One of the articles submitted in THE CHURCH SCHOOL prize contest.

For adults and any children who desired to attend, stereopticon pictures were shown in the gymnasium. The program consisted of travel pictures, funny pictures, cartoons of some of our members, and a reproduction in picture form of Dickens' Christmas Carol.

At nine o'clock the party broke up. Only those members of the Adult Department remained who were in charge of sorting the gifts and delivering them. Seven baskets of food as well as warm clothing were taken to needy families in our church neighborhood. A large consignment of toys and clothing was sent to a down-town mission.

So the evening ended, but this did not complete our Christmas celebration. The following Sunday morning at the regular Sunday-school service all the departments met in the church auditorium for a Christmas service of worship. The organist played softly as the members marched into the church by departments. The following is a copy of the program of the service:

Instrumental prelude.
Hymn, Hark, the Herald Angels Sing.
Selected verses from Psalm 103 read alternately.
Solo, Christmas Lullaby.
Story of the Little Fir Tree by Sara Cone Bryant
by one of the teachers.
Hymn, O Little Town of Bethlehem.
Scripture reading (Luke 2:8–20) by the pastor.
Talk by superintendent of the school.
Hymn, O Come, All Ye Faithful.
Closing prayer by the pastor.

No formal program can describe the events of that morning service. It was a true service of worship, a Christian service, a service where love and happiness and good will and brotherliness blended as the members of our school poured out their hearts in gratitude to God for the gift of the baby Jesus. The hymns were beautiful and familiar. The story was suited particularly to the younger children. The talk was planned to meet the needs of the older members. Every one seemed interested and inspired.

Looking back over our Christmas festival we are able to form some estimate of its value as a part of the educational program of our school. In the first place, we realize that neither the party nor the Christmas service was complete in itself, that both were necessary to give our members an opportunity to live out the Christmas spirit, for both reverent adoration and wholesome enjoyment seem to be contained in our modern conception of Christmas.

The opportunity for giving was also an important feature and one that has frequently been stressed in Christmas plans. It does not seem wise to take the space here to describe how individual pupils and, in some cases, whole classes entered into the project. One glance at the happy crowd around the tree was sufficient assurance that they were learning how "blessed" it is to give.

We cannot measure the value to the "school spirit" of the supper and the evening's fun. We have a splendid plant with adequate physical equipment. We realize that young people really need recreation and we are trying to minister to that need. The Christmas party was only one part of the recreational program which we plan to provide for our young people. It will, we hope, fill a need in their lives as well as help them to feel that the Sunday school is theirs to use and enjoy.

Not the least important feature of our plan was that every department of our school had a share in the work of the Christmas party. The adults had charge of finding, placing, and decorating the tree, and of delivering the gifts; the young people were responsible for the games in the primary and junior rooms; the juniors and intermediates made the decorations; the beginners and primaries sang the carols, and the parents and teachers acted as hosts and hostesses. The members of each of the departments knew that the real success of the evening depended on them as well as on the others.

We are already looking forward to next Christmas. Just how we shall modify or change this year's plans we have not determined, but we hope to retain the elements of giving, good will, fellowship, and worship. The details of our program will doubtless be different from that of nineteen hundred and nineteen. But our purpose will be the same; to make the Christmas celebration a vital experience in Christian living.

A CHRISTMAS GIFT FOR THE WHOLE YEAR

"ONE item in one issue of your magazine may mean $10,000 for us. *We cannot afford to be without it.*"

It was in these words that the president of a large construction company voiced the opinion of thousands of men in his business regarding a well-known builder's magazine that has a reputation for publishing only modern and interesting items in the building game.

Successful business and professional men will tell you that it would be absolutely impossible for them to conduct their affairs in an up-to-date way without having for ready reference every high-grade periodical that is published on the subject to which they are devoting their lives.

What then of the men who are devoting part or full time to the profession of religious education? Can those in charge of religious education in the Church expect the best results if they are unaware of what the rest of the world is doing in this field? This is where The Church School fits in. It is the trade journal of religious education. It is a New Magazine for a New Day. No progressive Church-school worker, no one interested in religious education as an effective agency for the building of Christian character can afford to be without this publication.

What more appropriate Christmas gift could you make to the teachers and officers in your Sunday school than a year's subscription to The Church School, a magazine whose fundamental purpose is the instruction of adults in the Christian training of children!

Christmas Week in a College Town

By Victor E. Marriott

Claremont is a town with a population of about fifteen hundred, thirty-three miles east of Los Angeles, California, and the seat of Pomona College. It has the distinction of being a one-church town. The Congregational Church, organized in the early days, has continued to serve as the community church, uniting some twenty different denominations in its membership.

CHRISTMAS at Claremont has always been a community event, but was particularly interesting last year. First of all came the medieval Christmas play, commonly called the "Second Shepherd's Play," presented under the auspices of the Department of English of Pomona College. The play was given in Mabel Bridges Hall, the beautiful music building on the college campus. The production of this play, one of the best morality plays originating in the medieval church of England, made a very distinct contribution to the Christmas season. In every way the attempt was made to present it as it was given in Chaucer's time with little or no stage setting except the beautiful blue curtains reaching from floor to ceiling, which furnished an admirable background. There was no music except the organ. The shepherds appeared among the audience before the play and exchanged quaint greetings.

C. D. Hegner, Photographer

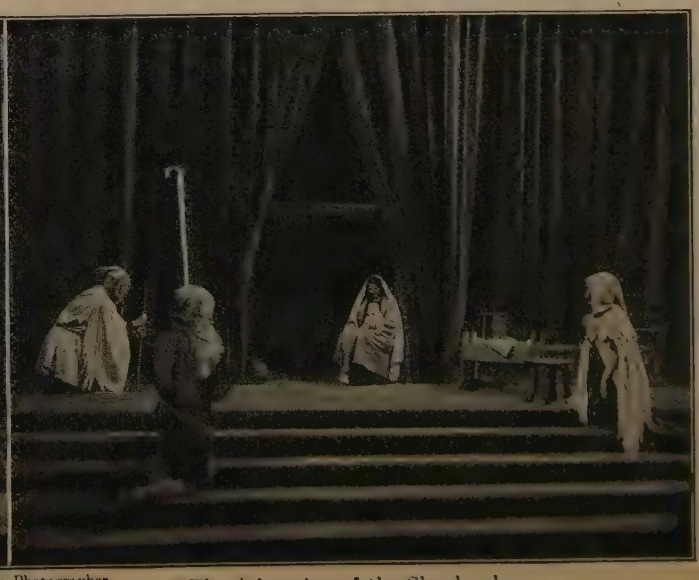
The Three Wise Men

On the Sunday evening before Christmas the Church school gave its Christmas service at the church, using a simple program, but very effective in utilizing every department of the school and in leading up to the central thought, our own gift to the King. Worship and wonder and response were combined. At the outset an electric star shone forth in the midst of a stage decorated with white and green. The star remained as the center of attention until the third part of the program when Mary and the Child assumed the central position. The wonder was supplied by the appearance of the three Wise Men, who marched up the aisle through the darkened church to the platform, singing, "We Three Kings of Orient Are." These Wise Men were dressed gorgeously and in perfect harmony with their parts. And as the three young men, standing beneath the burning star, sang with strong voices, "Star of Wonder, Star of Night," and laid their gifts in the manger, many of the older members of the school felt the thrill of wonder which so visibly affected the younger ones.

The last part of the program was the presentation of the gifts. After the herald's announcement came the processional of gift-bearers, representing every class in the Church school. The gifts consisted of offerings for the suffering Armenians, and something for a Chinese Church school in Los Angeles. After the gifts were counted, it was found that nearly four hundred dollars had been raised for the Near East Relief, and over one hundred and seventy-five articles had been given for the Chinese school. And this

(Continued on page 45)

Scene in Shepherd's Home



C. D. Hegner, Photographer

The Adoration of the Shepherds

THE STORY OF CHRIST

Artist, Defregger

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

. . . .

Behold, from henceforth all generations shall call me blessed.

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And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people.

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And there were shepherds . . . abiding in the field, and keeping watch by night over their flock.

Artist, Grass

For there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

Text from American Standard Bible, Copyrighted 1901 by Thomas Nelson & Sons

OF THE CHILD

Artist, Blashfield

And suddenly there was with the angel a multitude
of the heavenly host praising God, and saying,
Glory to God in the highest,
And on earth peace.

Artist, Hole

And . . . when the angels went away . . . into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass. . . . And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

Artist, Bouguereau

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Artist, Hole

Mine eyes have seen thy salvation,
Which thou hast prepared before the face of
all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

A White Gift Christmas Service[1]

By H. E. Barnes

THE Bible school of Broad Street Methodist Episcopal Church, Columbus, Ohio, made plans in October for the observance of Christmas. A committee was appointed with full power to choose and carry out a program calling to its aid such sub-committees as might be needed. Three such committees were formed, namely, Program Committee, Decorating Committee, and Committee on Suggestive Offerings for the different classes.

A Christmas service in which the school could manifest its interest in those of God's children unable to obtain either cheer or comfort from the season afforded a fine opportunity for testing the impressions made by the teachings of the lessons on the individual pupil. Therefore, the White Gift Christmas Service was selected, and literature explaining the matter in detail was placed in the hands of each officer and teacher five or six weeks before Christmas. Announcements were made from the platform and followed up at meetings of the workers until it was ascertained that every department in the school, even the Cradle Roll and Home Departments, was enthusiastic over the idea of having a part in this demonstration of the Christ-like spirit.

In order that there might be little or no overlapping and that classes might undertake deeds suited to the age and ability of their pupils, the Committee on Suggestive Offerings arranged a list of graded suggestions which was furnished to the departmental officers and teachers. This list was only suggestive, however, as there was no desire to prevent the exercise of the pupil's own ingenuity in choosing the form of expression. And so enthusiastically did the classes enter into the spirit of the work that our school became definitely informed and linked up with the work of a dozen philanthropic enterprises, such as the Deaconess Home, South Side Settlement, Children's Home at Worthington, Children's Hospital, Detention Home of Juvenile Court, Associated Charities, hospital work in South America, schools in China, colleges preparing students for the ministry, etc.

I mention one or two special cases to illustrate the interest shown. One large class undertook to provide for every family in the school of backward children. The members purchased material and made clothing for such as needed it; they arranged a program and went to the day school and gave an entertainment for the children, together with a real Christmas tree and a basket of substantial things for every family represented in this school. As some of these children had never seen a Christmas tree, you can imagine the wonder with which they viewed the whole scene and the impression created in their minds. Other classes sent over two hundred dollars in money to foreign lands for hospital and school work. In addition to this work, the Junior Department, as a whole, purchased a cage and song bird and took them to one of their former members, who was confined to his room with a serious illness. This department also went caroling on Christmas Eve, singing for the sick and shut-ins of our own church.

Two weeks before Christmas, white gift envelopes were distributed throughout the school. In these envelopes were cards on which were printed suggestions for white gifts. Some suggestions were for services which might be rendered the school or church, while some were for gifts to needy causes throughout the year. But the most important suggestion was that of giving one's self to the service of the King of kings, on the anniversary of his birth.

We found the main auditorium of the church the best place in which to hold a service of such significance. The Decorating Committee decorated the pulpit and altar in white with a Christmas tree at each end of the platform. Tuesday evening, December twenty-third, the members of the school with a large number of their friends gathered to participate in this service, which was a success because so large a number of persons had contributed. I use the word participate, for friends and visitors on entering the church had been handed white gift envelopes that they might be prepared to take part in the processional when it was announced.

The service opened with the playing of Christmas music on the great organ, and was followed by the singing of Christmas carols and hymns, recitation of Scripture by a number of boys, and a Christmas story told by a young girl of the Senior Department. The program included the roll call of classes to which response was made by the class or some of its representatives bringing to the altar the class gift and announcing the purpose for which it was to be used. The gifts were received by the treasurer and banked on the altar, so that by the time all had contributed some idea might be had concerning their number and the numerous causes benefited. The Cradle Roll children brought their gifts in a large old-fashioned cradle; the Primary children drew theirs down the aisle on a sled; a class of young men came forward, one after another, each carrying a sack of flour as his White Gift. These novel features added variety and charm to the presentation.

When the roll call had been completed and the program was about to close, the processional was announced. The audience was asked to stand, and after a signal to fall into line, marched up and down the aisles until they came to a white mail box, in which each was to deposit the white envelope which contained the card marked "My White Offering for the King." These envelopes were later sorted and turned over to the pastor and his staff. They were found to contain money offerings, subscriptions to church papers, pledges of service to bring new members into the school, more faithful performance of duty, to teach regularly or as supply teachers, to read to blind and shut-ins, to visit at the call of the pastor, to accept Jesus Christ as Saviour, or to reconsecrate themselves to his service.

The class gifts of money, provisions, clothing, toys, delicacies, etc., were distributed the day following the entertainment (December twenty-fourth), and more than one boy, girl, man, and woman enjoyed their own Christmas more keenly for having had some real part in furnishing good cheer to the needy and suffering ones in their midst as well as helping to carry the gospel to distant lands. The treasurer reported that the total amount received exceeded $620, but no announcement was made of any individual gift, for the spirit of the service was to emphasize the thought that the King considers all gifts of equal value provided they are given with a pure, untainted, unselfish spirit—a real *white gift*.

[1] One of the articles submitted in THE CHURCH SCHOOL prize contest.

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Neighborliness, the World Round

In making a summary of the value of the gifts presented at our White Gift Service, our Bible School Treasurer reports that every class in the school was possessed of the Christmas spirit—even the little ones whose names are on the Cradle Roll and the aged and shut-ins who are members of the Home Department—and that the money value of these gifts totaled $620. The range of gifts was quite wide, indicating we are passing out of narrow provincial living into that broader and more Christ-like sphere of life which impels us to count all for whom Christ died as brethren.

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Christmas in a City Sunday School[1]

By Mrs. L. Irving Withington

WE who attended the prayer service on the Wednesday evening before Christmas felt that something a little unusual was in the air. A large Christmas tree stood in one corner of the room and on a table near by were several mysterious looking boxes. Hardly was the service over before ornaments and electric lights were being placed on the tree, and we learned that the very next day was to be the Cradle Roll and Beginners' Party.

Good Times for the Little Ones

Very proud and happy children they were, when they received their invitations to that party on the preceding Sunday. These invitations were written on red cardboard cut to represent a stocking. They read as follows:

"Come to our Christmas party at the church on Thursday afternoon, December 18th, from two to four. Please bring a gift to help make some child happy."

About thirty-five children and fifteen mothers came in response to the invitation and how the youngsters did enjoy such games as "Drop the handkerchief," "Ring around the rosy," "Farmer in the dell," and others. A Christmas story was told by one of the teachers, there was a wonderful visit from Santa Claus, and what to the children is always "the party," ice cream and small cakes! Before going home, each child was given a red or white tarlatan stocking filled with kindergarten candy. Three Sundays before Christmas a small tarlatan stocking had been given each child in which to collect money for "the children of the Far East." When these stockings were brought in, the offering was found to be $9.80.

The Primary Party

The Saturday following came the Primary Party. Invitations had been sent out in the form of a red Christmas bell, two bells of red enclosing a bell of white on which the invitation was written, and all were tied together with a piece of double colored ribbon, red and green. About sixty-five attended this party, which was one grand frolic of fun. A toboggan slide furnished amusement till all the guests assembled. The old familiars—"Farmer in the dell," "Three deep," "Drop the handkerchief," "Marching to Jerusalem," and "Cat and Mouse"—were played. Then as the children were seated in a large circle, they recited pieces, sang songs, and listened to a Christmas story told by one of the teachers. Santa Claus was welcomed, and each child received a red tarlatan stocking filled with hard candy. The room was prettily decorated with holly paper, red and green festoons, and the large beautifully decorated tree, brilliantly lighted with tiny electric bulbs, added much to the occasion.

Refreshments, ice cream and cakes, were served at a large square table seating twelve or fourteen on each side. In the center was a winter farm scene. There were the house (built of cardboard) and the barn from which the cattle were coming into the yard. There was a frozen pond (made from a mirror) on which many dolls were skating, while some were toasting their feet by the bonfire (red paper and twigs over a small electric bulb). Others were coasting down hill and still others walking through the snow (cotton and artificial snow). Twigs from the Christmas tree served as trees.

Each child brought a gift for the poor, and these, together with the ones brought by the beginners, were taken to the children at Aiken Institute.

The Christmas Service

On the Sunday before Christmas, each department had its individual Christmas service with the Christmas lesson for every class, regardless of the graded work for that day. As I work with the juniors, I can speak for that service only.

The Sunday previous, small red cardboard bells announcing the Christmas service were distributed, and white wrapped gifts for the orphanage were requested.

The junior Sunday-school room was a beautiful sight. Each of the seven windows had sash curtains of holly paper pushed back to the sides. Over the windows strips of holly paper were placed. Our chairs faced three large sliding or folding doors, which separated the primary and junior rooms. These were decorated with red and green festoons and curtains of white paper very artistically arranged. On the doors were large posters made of wall paper of various shades. Each class table had a covering of red crepe paper, and the superintendent's table was covered with red and green strips, and on it stood a beautiful red basket with poinsettias on the handle.

Upon entering, each child received a program. A large table with white and red covering received the cans of food and goodies brought in for the orphanage. The superintendent called each class in turn and they laid their gifts on the table. It was an inspiring occasion. There were over sixty cans, money, and two live white chickens in a coop, which one of the teachers brought in. The fourth year girls' class came up, each one bringing a doll she had dressed for an orphan. The solo sung was *A Song of Then and Now*, by Margaret Coote Brown. The songs *Just a Little Baby*, *Jesus Was His Name*, and *White Stars of Christmas Shine*, as well as the *Christmas Story of Jesus* were taken from the service, "Bethlehem," by Butler and Leyda. At the close of the service the superintendent gave to each one present a copy of *The Story of Christmas*, by Nora Smith. This gift came in a green paper folder with a Christmas picture and name card on front

The Joy of Giving

In the afternoon, the class of fourth year girls, their teacher and superintendent, a friend, and the "dolls" all got into a car and went to the orphanage. Yes, and another big box went with us.

On the Tuesday evening before Christmas, a cantata, called *The Home Made Santa*, was given by fifty members of the Sunday school. Every one was invited, and from the crowded house it seemed that all had accepted the invitation.

We were moved in hearing these words in the cantata:

"Just a little Baby, Jesus was his name,
Bringing joy and gladness when from heaven he came.
Angels brought the message of the baby's birth,
Said he was the Saviour sent to all the earth."

And as Christmas Eve drew nearer, with happiness and glad tidings in every heart we remembered that wonderful hymn:

"Holy night, silent night, wondrous star, lend thy light!
With the angels let us sing, hallelujah to our King!
Jesus Christ is here! Jesus Christ is here!"

And as the Christmas day dawned, beautiful and clear, we sang from our hearts:

"Joy to the world! the Lord is come;
Let earth receive her King."

[1]One of the articles submitted in THE CHURCH SCHOOL prize contest.

From the Eastern Front Line

How Armenians Saved American Lives and Property

By Elizabeth Harris

COMING out of the interior of Turkey, where we had been besieged for three months and where for nineteen days the Turkish "Chetahs," or Nationalists, had been prevented from storming the American buildings only by the Armenian sharpshooters, the first magazine I picked up had in it an article on the Armenians. This article was not a very complimentary one; it seemed to indicate that the American people were tired to the point of weariness of hearing about Armenian massacres, or indeed about the Armenians at all. The writer ended his article by saying, "Why is it that no one ever says anything about the *courage* of the Armenians?" It seemed a challenge, for we had just seen them meet a new attack of the Turks with surprising courage. With the encouragement that had come to them from an army of occupation and a real leader from their own people, a little handful of them had succeeded in keeping off their oppressors for nineteen days, until help came.

Aintab: The Ruins of One Thousand Homes Demolished by the Turks

The Armenians have always contended against almost hopeless odds. They have been slaves, feared because of their ingenuity, progressiveness, and ability, and yet quite necessary, because of these very characteristics, to the Turkish Empire. This very fear has contributed largely to the hatred of the conquerors for the conquered, and their industry has been a liability rather than an asset, for always there has been the possibility of their becoming the rulers. The Armenians have been face to face all the long years with the grim determination on the part of the Turks, that not only shall they not become the dominant race, but that they shall continue to be slaves, and that no foreign power shall intervene successfully in their behalf.

The Religious Situation

In order to understand the situation, one must keep the religious differences always in mind. The Mohammedan religion teaches the killing of non-believers, and offers special rewards in paradise to those who kill non-Moslems. Always it must be remembered that "Christian" is a class term, and simply means one who is neither a Jew nor a Moslem. The only way to escape the persecution of the Moslem is to accept his religion.

The peasant Turk has suffered quite as much from injustice as has the Christian, except for the religious outbreaks. There isn't much in the way of patriotism that appeals to him. The appeal against the foreigner is always a religious one. The appeal is to the "Moslem" against the "infidel." Is it any wonder, then, that in the mind of the peasant Turk there is no differentiation between French, Armenians, and Americans, all of whom are hated "infidels"? However much the government at Constantinople or the leaders of the Turkish Nationalist movement may protest their friendship for America, and may wish even to preserve that friendship, it is exceedingly difficult for them to control the fanaticism of their followers.

The Attack on Marash

Thus it was that when the Nationalists made their plans to resist anything that looked like permanent occupation of the country by a foreign power, it meant war on the entire Christian population. The first city in Asia Minor to be attacked was Marash, and there the attack was made upon the Armenians when they were not prepared to defend themselves, and when there was only a very small French garrison, with insufficient supplies. Thousands of the Armenians perished in a massacre which equaled in horrors any of the pre-war atrocities.

The Nationalist troops held all of the roads. Means of communication are very primitive, and many conflicting stories reached us regarding the situation in Marash. We were prisoners in Aintab, almost in our own compound. The Armenians in the near by villages were killed, and just about this time two Americans, seeking to come to Aintab from Aleppo, were killed. We felt that the safety of our city depended upon the result in Marash. The Turks also anxiously awaited the result, not wishing to attack Aintab if they were unsuccessful in Marash.

Rumor after rumor came to us at this time. We heard that all of the Turkish mosques, as well as much of their other property, had been destroyed. The Turks also heard this report and the men who owned property began to argue in their councils for peace. During this time, when we did not know from one day to the next what would happen, we began to realize the conditions under which the Armenians had lived for so many years. During all of this time the rulers constantly threatened the Armenians, and the Armenians knew by experience that they were quite capable of carrying out their threats. Finally we received authentic news that the little French garrison which was stationed at Marash had been compelled to evacuate because of lack of food; that the Armenians had been massacred in great numbers, and that of the three thousand Armenians who had followed the French out of the city in the midst of a terrible snowstorm, one thousand had died on the way to the railroad, a distance of thirty miles.

Aintab Armenians Organize

This news had two effects on the city of Aintab. The first was to silence those in the Turkish councils who had pleaded for peace, the second was to make the Armenians realize that if they were not to suffer the fate of Marash, they must defend themselves. Fortunately a leader was at hand in the person of a young Armenian who had been an interpreter for the British, and had been commissioned by them. He organized the Armenians for the defense of the Christian section of the city. They put up barricades between the Christian and Moslem quar-

ters, which could be dropped at a moment's notice. They organized companies of men who patrolled during the night. They placed guards in strategic places. During this time the Chetahs, who, before, had been camping on the hills outside of the city, now came into it. The mosques were full of them. They patrolled nightly the main street in the Kurdish section of the city, only about a quarter of a mile from the American buildings, but the Armenian volunteers kept them out of the Christian section.

During this time, when we waited for we knew not what, expecting every minute that there might be an attack, we realized that to have lived for centuries under these conditions would, indeed, sap one's courage. None of us made any pretense of being unafraid, and yet we had lived all of our lives in a country where we never knew what real fear was. The Armenians not only had lived in this atmosphere of uncertainty, not knowing what the next day might bring, but they had seen what the possibilities actually were. There was hardly a child in our orphanage who had not seen the people who were dearest to him either hacked to pieces or die of the awful horrors of the deportation.

All of this time the Turkish government was arming the men quite publicly, giving out guns in great numbers at the municipal building. The Armenians tried to buy guns. The only source of supply was from the Turks. Strangely enough, they were willing to supply them at an exorbitant price. These guns were usually bought from men who, having received them from the government, made a clear profit. Twenty gold pounds, and as much more as could be obtained, was charged for a Mauser rifle. All of the guns seemed to be German guns. I knew many Armenian men who were receiving only six or eight pounds per month, and who had families to support, who bought these guns. They felt that they had to be ready.

The French had a garrison stationed there, but it was very small and weak in guns as well as men. One day we got word that their "mobile column," which was used to assist the various garrisons throughout the country, was on its way to Aintab. That day the price of guns fell from twenty to eight pounds each. It was necessary, however, for this column to leave in just a few days, for the situation in other cities was even more serious than it was in Aintab. Very soon after the French column left, the Turks made the long-looked-for attack. The Armenians were ready, however, and they at once dropped the barricades between the Christian and Moslem sections of the city. All of the men knew their places. No man was allowed to have a gun, whether he owned one or not, if he were not a sure shot. And so it was, that first day, that though we could see the Nationalist troops by the hundreds and it seemed to us by the thousands on the hills about us, and though they made repeated attacks and succeeded in killing a few and wounding many others, they did not get into the Christian district. The narrow streets were a great aid. The first night there was quite a severe attack made, but when the first men were picked off, the others fled.

Home-Made Defenses

The next day the Armenians began to do what they could for greater defense. They made a cannon, a very primitive one to be sure. It took them eight hours to make it, doing all the work by hand. The French and Americans, accustomed to the great guns that had been used on the western front, thought that it would not be of much use, but it proved to be a great help. So they made two others, and then the supply of raw material was exhausted. They made hand grenades too. This was entirely new to them, and they didn't know whether they could make them work. When the man who was testing the first one was blown to pieces, they decided that they had learned the secret. During the time of the British occupation, one of the most picturesque divisions of their army was a regiment of Indian lancers. The lances they use are very much like those used by the knights of old. The Armenians found that by using the iron bars with which their windows were protected, and some wood found in deserted Turkish houses located in the Christian quarter, they could make quite respectable lances. One of the pathetic as well as amusing sights was a group of Armenians, in nondescript clothing, any part of a uniform that they could find added to the ordinary oriental dress, carrying these lances, and escorting the French Colonel around on a tour of inspection of the fortifications.

The rifles which the Armenians had been able to get were of many different kinds. Most of them were German. They had a few French, a few English and one or two Russian. You can imagine what a serious difficulty the securing of ammunition for these guns would be. For the French rifles it was easy. Out of the limited supply that the French garrison had, they gave a generous share. In addition there was always the possibility of buying it from the Singhalese (French African Colonial troops) who are somewhat like our Southern negroes, although much less civilized. One Armenian was able to buy twenty-five cartridges for a *cat*. We had our suspicions as to what they did with the cat. A less number would be sold for pistachio nuts and other articles of food. For the other rifles there was no possibility of getting "ready-made" cartridges. How anxious we all were, wondering what would happen when our supply of ammunition was exhausted! They began to experiment, and after many failures succeeded in refilling the cartridges.

Every time anything new was finished, we Americans must inspect it. As we looked at the little cannon, smaller, I presume, than those used in our own Revolution, with flowers painted on it and a brave name given to it, and saw the attempt that these people were making to save their homes, we felt that we were on the plains of Marathon, or with Judas Maccabeus and his little company, defending their homes and religion against the Greek oppressor, or perhaps at our own Lexington or Concord.

Broken Promises

During the first few days there were very frequent parleys with the Turks. At these parleys the Armenians were urged to stop firing and give up their arms. It was the old, old story: the Turks could only control their men if the Armenians would surrender. If they would surrender the authorities would see that they were protected. But that had been promised by the Turks once too often. The experience of the Marash Armenians was too recent for the Armenians of Aintab to be fooled. Every day there came fresh stories of what had happened in Marash. We heard of the hundreds of people who were told that if they would give up their arms they would be protected, but in every instance they were massacred. After the French left Marash, there were thirty Armenians arrested on a charge of conspiracy. In an interview with the American director of relief, the Mutasarif of the city promised that there would be no executions. He said that it might be necessary, because of the bitterness of feeling, to keep them confined for a time, but that he would do his best and release them as soon as it was possible. We learned that he had kept his word. There were no executions, but in less than a month fifteen of the thirty *had just disappeared*. However, the Armenians did agree to cease firing as long as the Turks made no attack, and did not seek to improve their positions. They did this four or five times, and in each case the representatives of the Armenians had hardly got back into the "Christian" lines when the Turks made a concerted attack on all sides. When we heard that an armistice had been agreed upon, we always waited for the attack.

During the weeks before the main attack, French aeroplanes had flown over the city several times. Each time the Turkish gendarmes had gone up into the minarets with their rifles, but in Aintab no shots had been fired. One day, just after a three days' armistice had been agreed upon, an aeroplane flew over. The temptation was too great. They had been desiring for a long time to test their skill and the range of their guns. From almost every minaret in the city came the shots,

(Continued on page 45)

Sabbath School Celebration

At the Methodist Church in Allen Street, New York Christmas Day, 1838[1]

How did the Sunday schools of a century ago observe Christmas? The record and exercises given below will partially answer this question. The account is taken from a copy of *The Youth's Magazine*, a Sunday-school publication of 1838. A perusal of the Sunday-school periodical files of still earlier date convinces us that we are here presenting to the readers of THE CHURCH SCHOOL a true picture of a typical Sunday-school Christmas exercise of a century ago. Have we improved in one hundred years? If so, in what respect? What can we learn from this early exercise?

THE celebration of the school this season was conducted in the same manner as last, only, if possible, with increased interest. Indeed, so great was the interest manifested on the occasion, that, to extend the knowledge and perpetuate the remembrance of it, as well as to gratify our youthful friends, we engaged an artist, who attended at the repetition on New Year's Day, to favor us with a sketch or draught of the pulpit, platform, etc., as they appeared at the moment of the Bible-class exercises; which, as will be seen, is admirably represented in the accompanying engraving. The order of the exercise was as follows:

1. Hymn—"Assembled here beneath thine eye,
   Behold a vast assembly, Lord."
   Sung by the children and congregation.
2. Prayer.
3. An address by a youth.
4. Hymn—"Wake, Wake to the Song."
   Sung by the children.
5. Bible-class exercise, as represented in the engraving, conducted by a youth, a member of the class, and also a member of the church.
6. A dialogue by two little girls and two little boys.
7. Hymn—"Again Our Youthful Voices."
   Sung by the children.
8. An address by a young girl.
9. Hymn—"See the Infants pressing."
   Sung by the infant class.
10. Infant-class exercises.

The appearance of this happy little band, consisting of eighteen little girls, all dressed in white, with a wreath of evergreen tastefully thrown over the shoulders, and nine or ten little boys, with plump and ruddy faces, bright eyes, and cheerful looks, was exceedingly gratifying. The whole class just filled the platform from end to end, and answered the questions put to them with such simplicity and grace, as greatly affected many hearts. At the close of this exercise, the following dialogue, written by Mrs. Doctor Palmer (as were all the hymns sung on the occasion), was spoken by her little daughter and a little boy, with admirable effect.

CHARLES

Sarah, you know this is the day
  That happy Christians love so well:
Yes! this is Christmas—can you say
  What Christmas means? If so, pray tell.

SARAH

Why, Charles, I have not had so long
  To learn these serious things as you,
And yet I know it would be wrong
  Should I not say I knew some, too.

For here we're every Sabbath taught;
  Dear Charles, remember, if you please,
I must say *we*, you know I ought
  To rise and represent *all* these. (All rising.)

We go to infant school, you see;
  Well, here we're very often told
To bear these things in memory,
  And not to wait till we grow old.

We love our dearest teachers much,
  And yet we fear we sometimes tease;
We know their love to us is such
  That we should always try to please.

CHARLES

Sarah, I think you have forgot;
  I asked what Christmas meant, you know;
You lost my question, did you not?
  For you have wander'd from it so.

SARAH

Why, Charles, I do not wander *now*,
  Although I often do forget,
But only thought I'd say just how
  I learned *these* things—I'll tell you yet.

They say, that on this happy morn,
  Almost two thousand years ago,
The Saviour of the world was born,
  That angels came to tell man so.

The angels sung, the shepherds, too,
  Who watched their little lambs by night,
As soon as they the tidings knew
  Join'd in the song with great delight.

That was indeed a lovely day;
  How pleased the shepherds must have been!
Why, dearest Charles, what would you say,
  Had you the glorious Saviour seen?

CHARLES

Sarah, I'm sure I do not know—
  But I've just thought what I would do:
Were Jesus here today below,
  I think I'd go and praise him, too.

SARAH

But, Charles, I think *you* now forget,
  Or don't know all my teacher says;
For she says Christ can hear us yet,
  And loves to listen to our praise.

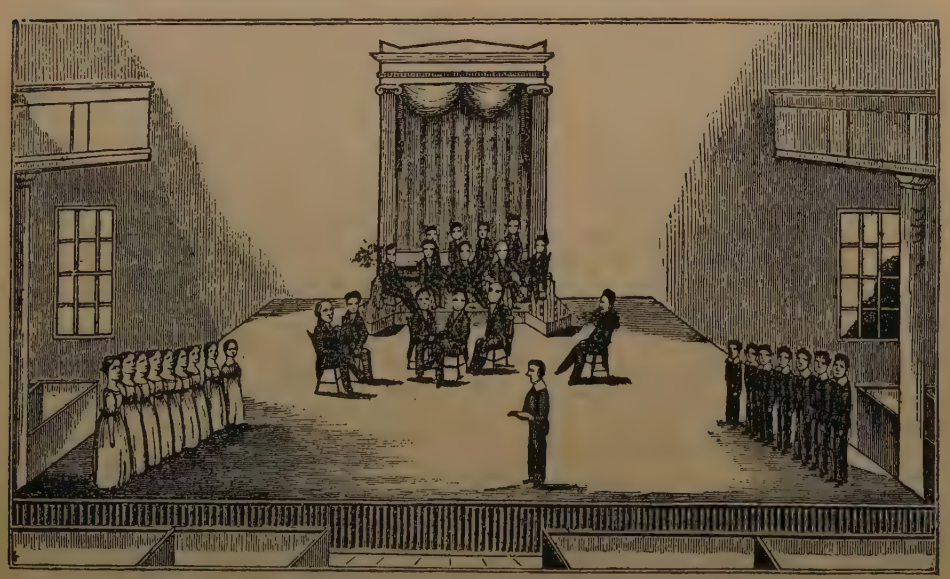
CHARLES

Sarah, indeed I must confess,
  I scarcely thought, although I knew;
My teacher does not teach me less
  Than yours, dear Sarah, teaches you.

SARAH

Well, I suppose they all are good—
  Do you know where they get their pay?

(Continued on page 47)



Sketch of the Platform as It Appeared During the Bible Class Exercise

[1] Reprinted from *The Youth's Magazine*, 1838.

College Young People, the Home Church, and Watch Night

By George W. Owen

"I'LL tell you what, we can give one hour to the college young people who will be home on vacation at that time."

"How many young people have we in college?"

"Well, let me see. I can think of eight or ten. I think we must have a dozen."

We were planning for the Watch Night Meeting. Investigation proved that we had twenty-five young people away at college, most of whom were expected home for the Christmas vacation. A letter was sent to each one saying that we desired the group to get up something that would take an hour in the Watch Night Meeting, and hoped they would get together as soon as possible after reaching home to organize for the purpose.

The result? They came. They met. They conquered. A group of the early arrivals gathered around me after church and wanted to know particulars. I asked one of the number to call a meeting of the group, and to have them work out their own plan.

"But what shall we do?"

"You may do anything that you think best."

One of the finest results was the development of acquaintance and fellowship among the young people themselves. Their committee meetings were good times, and nearly every one entered into the plans heartily.

Another result was the provision of a unique and very interesting hour from ten to eleven o'clock at the Watch Night Meeting on New Year's Eve. A junior at Wheaton College told of the life and interests there. A freshman at Mount Holyoke told in a very interesting way some of her impressions of Mount Holyoke life. A man from Dartmouth outlined some of the college requirements and the wonderful winter sports in which the boys indulge. An Amherst senior told the fascinating and mysterious history of the college goddess "SABRINA," and displayed her image. The hour closed with songs by the group.

Another result was that it helped these young people to feel that they really have a church *home*, and are not forgotten because they are for the present *in absentia*. The chairman of the committee, writing back from college says, "I was very favorably impressed with our church while I was home at Christmas time." We can understand that one reason for this was that the home church gave him an opportunity for service and linked his vacation time up to his own life in a vital way. It was what he did for the church that created his favorable interest, as well as what the church did for him.

For several years we have planned a varied Watch Night Service in which different groups of young people have had responsibility for different periods of the evening, and it has worked so well, especially with the variation used last New Year's Eve, that some of the other suggestions may be helpful.

First, a good church supper served at 7 or 7:30, or at even a later hour, according to local conditions.

Second, an interval of sociability during which the tables were removed and the seats arranged.

Third, a good sing, hymns being thrown upon the screen by the stereopticon.

Fourth, a Bible game. The people were lined up in two rows after the fashion of an old-time spelling match, and simple biblical questions were asked such as, "What is the first Beatitude?" "Who was Samson's wife?" This feature took exceedingly well, provoking good humor, and evidently giving considerable instruction.

Fifth, came the college young people's hour which I have already described.

Sixth, the closing hour of the evening was given over to our Baraca Class. The Beatitudes were illustrated on the screen and different young men gave their ideas as to the meaning of the different Beatitudes. The pastor took the last ten minutes in a service of consecration.

One of the strong elements of the success of such an evening is its variety. Those who go to simple social functions or dances are likely to dissipate. Those who go to intensely emotional religious services are likely to over-emphasize such emotions and induce reactions; but a wholesome round of fellowship, entertainment, and worship, closing with a strong devotional service, the whole affair taking place in the building dedicated to the worship of God and the service of man, seems to provide a safe and sane Watch Night. It has certainly commanded the interest and cooperation of the young people.

★

What We Did At Christmas[1]

IN a Sunday school in San Angelo, Texas, the pupils made gifts several weeks before Christmas to be distributed among shut-ins. On the Sunday before Christmas the pupils in all the departments brought their gifts. These were left on the altar at both the morning and evening services. On Christmas afternoon the school was divided into groups of twenty, each group going to a different place, delivering the gifts and singing Christmas carols to the shut-ins. On Christmas night a program and play were given in which all departments had a part.—MRS. HENRY JACKSON, San Angelo, Texas.

A Christmas Committee from our Sunday school wrote to several relief organizations, both local and national, asking their greatest needs. The answers to these letters were read before the school several weeks before Christmas. Each class decided what its gift would be and to whom they would give it. This was kept a secret until the night of the Christmas exercises, when each class made a presentation in some novel way. For example, one class placed a large pie on the platform. "Jack Horner" was called and proceeded to "stick in his thumb" and pull out dollar bills. This program, with some variation, could be produced in almost any small country or city school.—MRS. E. C. HORNBURG, Wellsville, N. Y.

Our Christmas service was in three parts. A Pageant on Sunday night before Christmas, given by twenty young women of the church; a party on Christmas night when a short play, "The Night Before Christmas," was given by the children, at which time the gifts were distributed; and a White Gift Service, which both the other services led up to. All were well attended and the spirit was excellent.—REV. C. A. TUCKER, Rocky Mount, Va.

A Christmas service in a small village of less than one hundred inhabitants was a success largely through the efforts of one woman. A contest between Reds and Blues several weeks before Christmas ended in an entertainment given by both sides.—RUTH MOORE, Athens, Ala.

[1] Excerpts taken from articles received in answer to THE CHURCH SCHOOL prize contest.

A Community Christmas

The Story of Two Progressive Christmas Trees

IN a country school not so far removed from Tennessee's capital, the following is the way Christmas was observed:

A month before Christmas, as was the custom for years, a committee was appointed to look after the arrangements for the Christmas tree.

As the automobile and airship have taken the place of the dusty sandal and the horse and buggy, so this committee wanted something "different." After much planning, the Progressive Christmas Tree idea was thought to be a good one. This would include the entire community and not the Sunday school alone.

There seemed to be a magic touch somewhere, and from beginning to end there was not a single hitch. Eight farm wagons were secured. These, with the exception of one, were arched over "gypsy fashion" and then covered with mistletoe, holly, cedar, and any other Christmas decoration that the committee fancied. There was a committee of three for each wagon. A prize was given for the most attractive one.

Leading in this progressive procession was the Christmas tree wagon. This was just a plain hay float, docorated, and on it was the big Christmas tree with its decorations. In the rear was a slightly raised platform with a fur-covered seat for Santa Claus, and by his side was Grandma Santa Claus knitting, her beautiful white hair exactly matching the snow — for it was a white Christmas. Around the tree were arranged the large family stockings. These were made of red and green cheesecloth and filled with fruit, candy and nuts, with a Christmas card from the Sunday school. Two days before Christmas a number of the young people met at a certain home. The stockings were cut, made, filled, and the name placed on each one so that when Christmas morning dawned there was nothing to do but to carry them out and place them on the wagon. The wagons were also decorated the day before.

The procession left the church at ten o'clock and a noisier, happier crowd could not be imagined. It was thought in the beginning that only the young people would care to go, but long before the day was over there were many really grown-up children with gray hair, and they seemed to have just as good a time and kept just as warm as the younger ones.

In this community as in others, there were found families where more than a Christmas remembrance must be given. We had one special case of this kind. In a poor family of six, two grown sons were very sick with typhoid fever. Some little time before the procession reached this home word was passed from wagon to wagon to be quiet; so when we arrived two large boxes were carried in—one containing towels, sheets, pillow cases and a dress for the mother (these things had all been made by the members of the Sunday school), and the other was filled with things for the family to eat. While sitting there in that quietness looking out on a world all covered with snow, there came to me this: "Who gives himself with his alms feeds three—himself, his hungry neighbor, and me."

From ten o'clock in the morning until long after the stars were shining the procession moved from house to house, for this is a large community. The day was so filled with the Christmas spirit of good will toward men that I'm sure we got a clearer, deeper vision of the real meaning of Christmas.

MRS. E. L. WHITE.

IN making our plans for Christmas we agreed that in a place of 3,000 inhabitants and three churches, Congregational, Methodist, and Catholic, a community Christmas tree, with the singing of carols and an entertainment in the town hall, was the proper thing. Every one was invited to attend, and from the number who responded it was concluded that every one accepted. A careful study, however, proved that only a small number came from the country districts, and these people were the ones who most needed the change and recreation.

A careful canvass was made covering the outside districts, even the lumber camps in the mountain sections. The names and ages of all the children were noted and in some cases it was possible to discover what was most needed in the way of clothing and other necessities. A box was packed for each family and every one was remembered with a gift.

Sleighs were engaged for the afternoon before Christmas and for Christmas morning. A large, trimmed tree was securely fastened into each sleigh and some of the gifts were attached. The men who drove were dressed to represent old Santa himself. There was much interest and excitement when the Christmas trees on runners started on their mission. All the people in the village wanted to see the fun when the trees reached their destination, but only those who drove and distributed the gifts had this privilege. And a joy it was to drive up to a house and see eager little faces pressed against the window, and to have surprised boys and girls rush out to get a look at Santa Claus and to shake hands with him. Some of the children who helped carry in the packages were barefoot and sadly neglected looking little people.

We could readily understand why so many people in the country districts never came to the center to enjoy the Community Christmas. Some of the children had never seen the village and we thought by their surprise and pleasure that some had never seen a real Christmas tree before. In the future a Community Christmas will mean that we shall reach every home and child in our township and outlying districts and make every heart glad.

EDITH B. WRIGHT.

CHRISTMAS EVERYWHERE

★

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight,
Everywhere, everywhere, Christmas tonight.

For the Christ-Child who comes is the Master of all;
No palace too great and no cottage too small.

—PHILLIPS BROOKS

★

Submitted in THE CHURCH SCHOOL Prize Contest.

If We Refuse They Must Die!

Near East Relief

School Program Material

A leaflet under the title "School Program Material" has been issued by the Near East Relief Committee offering material which Church schools may use in connection with the gathering of gifts for Armenia. The leaflet contains a story for the Primary Department, "The Lady of the Silver Star"; "What John Haskell Saw," to be used with Junior classes; "An Army of Boys," for older classes; a pantomime, "Bringing the Near East Nearer," and a suggested talk for the superintendent or teacher, "The Table of the Near East Relief," which we are printing below.

We are also printing the appeal which was sent out to all Congregational schools, asking them to continue their support of this great work. Every pastor, Church-school superintendent and teacher should read the articles on this subject by Dr. James L. Barton and Miss Elizabeth Harris which appear in another part of this magazine. "If We Refuse They Must Die." All gifts should be sent to the Near East Relief Secretary for your state or to the Near East Relief, One Madison Avenue, New York City.

THE TABLE OF THE NEAR EAST RELIEF

THE table of Near East Relief is twenty-four miles long. Now a table twenty-four miles long can't be an ordinary dining-room table; it is an extension table made up of dozens of different sections. It stretches out over the hills of Palestine and Syria and Asia Minor, up into Transcaucasia and over into Persia, a bit here and a bit there to meet the hunger and want that have come to the children of these persecuted peoples. The table, if all one piece, would reach from (name of town or city) to (some point 24 miles distant).

Who sit at the table? Orphans? Twice twenty-four miles of orphans! We all know of one or two orphans, some of us know of orphan homes, but none of us can really picture enough orphans to fill a table of that size. But over in this country, the Turks, Kurds and Arabs, all men of Moslem faith, use their swords to try to make the Christians become Moslems, and when they refuse (for they do), they kill them, leaving millions of little children fatherless and motherless. Then the Near East Relief finds the little ones and makes places for them at the big table.

When the children first gather around the table they are ragged, filthy, diseased, and their little bodies are thin from lack of food—their eyes wild and staring from the horrors they have seen. Sometimes the girls and boys have to spend weeks in the hospital in order to gain strength enough to sit at the table, and all must be given clean garments in place of the rags which they have been wearing.

The food itself is very simple. When it is enough there is a bowl of soup, a piece of dark bread, and perhaps beans or rice and vegetables, supplied from the orphanage garden. Condensed milk from America is given to the tiniest of the children, and the cups they drink it from are empty milk cans on which the tinsmith has soldered a handle. "No work, no food" is the rule, and the children who are old enough to learn a trade help to make the table and chairs. There are many young carpenters among the orphans who have learned their trade in the Near East Relief workshops.

The sad part of it is that not all of the orphans can find a place at the table. Last winter thousands died from lack of food and from long months of exposure. Our help was sent too late to save them. But this winter we are going to try to reach them in time, for while over 50,000 are seated at the table for three meals a day and as many more share one meal a day, there are still many who are starving. The colder it grows the greater the number of children who will seek to find a place at the table. There must be many more leaves in it and many chairs must be set, many soup bowls filled, and many more loves of bread baked to feed all who need our help.

Every day the long table must be supplied with bread for the children already in our care, every day the table must be lengthened, for unless we set the table the children will die. We cannot think of turning them away hungry and cold with no one to help them.

Of course, the food at the table is not all that is given them. In order to come to the table they must have clothes, and for sleeping hours beds supplied with bedding. Carloads of old clothing have been sent from the United States, and yet word has come that many more carloads are needed, because the people cannot buy clothing even if they had money. And they have no money, and there are no clothes on sale. In one of the cities it is necessary to make two thousand girls' dresses for wintertime, and as many suits of boys' clothing for those who are in the boys' orphanage! None of the old clothing which the children wear when they come to the orphanages can be kept for use. It must all be burned and new garments provided. Besides being ragged, they are full of vermin that carry disease.

Besides clothing there must be medical supplies for the children in the hospitals and plenty of milk. The beds are nearly always full, but the children in them are constantly changing—like the little changelings of fairy stories. Thin, starved children are rounded to fat, healthy, happy ones, and other sick children take their places.

And after the children are well their hours are full of study and work. Some of them have not been in school for five years. How eagerly they study! Half of the day is given to trades, for some day—we hope soon—they will go back to their poor, ruined homes, and both girls and

(Continued on page 31)

CONGREGATIONAL EDUCATION SOCIETY
14 Beacon Street
BOSTON, MASS.

October 15, 1920.

My dear Sunday School Superintendent:

The treaty with Turkey has been signed but because of the unsettled conditions the people have not yet been able to return to their homes.

Many children in the land of Jesus are still wandering about with "no place to lay their heads." Others who are now being cared for in the orphanages must be turned out unless America continues her support. The Near East Relief Committee has asked our denomination to help them care for these homeless little ones. If we refuse they must die.

In the name of the Friend of Children we call upon the Sunday schools of our denomination to answer the call and to plan to devote a special offering on Christmas Sunday to the relief of the children of Bible lands.

Further information will be sent you by the Near East Relief Secretary of your state. When he approaches you, give him the whole-hearted support that is expected of the churches of our denomination.

Very sincerely yours,
(signed) F. M. SHELDON,
General Secretary.

An Experiment in Church School Finance

Explaining the attempt of one church to put the finances of its school upon a firm basis and at the same time teach the pupils to give systematically and intelligently

By R. B. MacLean

THE St. Anthony Park Congregational Church is located in a suburb of St. Paul. The church building is within a few blocks of the campus of the state agricultural school and college. This Church school is remarkably like other schools with which readers are acquainted. The pupils come from families of moderate means. There is little wealth and little poverty. The heads of families are professors, business and professional men. The school has the usual difficulties to get and hold good teachers. Until recently the collections hardly met the current demands. Money for benevolences was raised in special ways and on special occasions. The total enrollment of the school is two hundred and fifty-one, with an average daily attendance of one hundred and sixty.

The first step in the experiment of which this article tells was taken at the annual meeting of the church in the fall of 1918. The superintendent of the Church school recommended among other things "that the church assume responsibility for the financial support of the Church school, and include in its annual budget the cost of maintenance, leaving the school free to encourage the children to give to benevolences and the church itself through an every-member canvass." It was further recommended "in order that plans may be made that this recommendation be approved to be put in operation at the beginning of the church year, November 1, 1919, one year hence."

After discussion and some misgivings on the part of the trustees, who felt the church could not assume further financial burdens, the plan was adopted. The year was one of quiet preparation. The plan had the hearty approval of the pastor, Dr. Arthur S. Henderson. As opportunity offered, he presented the needs of the Church school and explained the proposed plan for financing the work.

No...... ..... *19*.....

For one year from date I agree to bring each Sunday to the Congregational Sunday School the sums marked below:

For Church Expenses	.01	.02	.03	.04	.05	.07	.10	.15	.25
For Missions and Charity -	.01	.02	.03	.04	.05	.07	.10	.15	.25

Signed.....*pupil*

.....*parent*

OUR AIM--An offering each Sunday in both sides of the envelope from every member of the school

Pledge Card Used in Every-Member Canvass

Form 7

St. Anthony Park Congregational Church

REPORT CARD

Pupil.....

Department.....*Class*.....

For the period.....*19*.....*to*.....*19*.....

ATTENDANCE		CLASS WORK	
Times present		Attitude	
Times absent		Preparation	
Department		Recitation	

GIVING

	CHURCH	BENEVOLENCES	
Pledge per week			
Pledge per quarter			
Paid to date			
Amount not paid			

.....*Supt.* .....*Dept. Supt*

.....*Sec'y* .....*Teacher*

Quarterly Report Card Showing the Pupil's Record in Attendance, Class Work and Giving

As the time approached when the scheme was to be put in operation, a committee headed by the assistant superintendent was appointed to inaugurate the plan. This committee after conference with the religious education committee of the church decided on the following method of procedure:

1. Every member of the school, including the children four and five years old in the primary department, should be asked to give through a duplex envelope system. The gifts should be divided between the church and missions, each member of the school to decide for himself whether he should give to both and how much.

2. Each pupil should give with the expressed approval of his parents. It was agreed that the emphasis should be upon giving systematically. Pupils were to be cautioned not to give more than they could afford.

3. Each pupil was to be made responsible for getting his parents' approval and bringing in his own pledge card.

The last Sunday in October, 1919, was decided upon as the time for the "every-member" canvass. It was the desire to have the contributions made willingly and spontaneously. At the school hour, pledge cards were distributed by the teachers. The form used for this purpose is reproduced on this page.

Pupils were asked to take the cards home and fill them out after consultation with parents. Each card was to be signed by

the pupil and parent. The committee in charge of the canvass had prepared a letter addressed to the parents explaining the plan and this was sent home with the card. The pupils were asked to return the signed cards to the church during the afternoon between the hours of 2:30 and 5. The older pupils had been organized into committees to receive the pledges and tabulate the results.

What would the response be? Would the cards be brought in? Would the contributions equal or exceed former collections? Before the hour set for the committees to be at the church, the pupils began to arrive. By half past two o'clock in the afternoon the room was filled with children and young people. It was an enthusiastic gathering. Not content with just bringing in the pledges, they lingered to hear reports for classes and departments.

The first quarter in 1920 may be taken as typical of the results. This was the first complete quarter under the operation of the plan. In the following chart the results are compared with the same quarter in 1919 under the old penny collection plan.

Sundays	Attendance 1919	Attendance 1920	Contributions 1919	Contributions 1920
1	131	170	$3.80	$10.54
2	142	187	6.09	13.03
3	157	169	4.66	11.47
4	145	139	3.96	9.58
5	131	119	3.67	10.96
6	167	139	5.22	10.50
7	153	141	2.84	10.57
8	149	166	4.37	17.14
9	144	142	4.60	12.46
10	172	162	5.58	11.48
11	154	181	6.44	12.37
12	119	188	5.69	14.76
13	157	149	4.73	8.59
			$56.65	$150.60

The 1920 contributions for the quarter divided as follows:

Church	$89.40
Missions	61.20
Total	$150.60

The contributions were on the basis of three fifths for the church and two fifths for benevolences. The member who contributed five cents weekly usually gave three cents to the church and two cents to benevolence.

The results are not to be measured alone in the amount subscribed and paid, but in the educational value of systematic giving and the opportunity for training in the wise expenditure for benevolence. The spending of the missionary money has given a fine opportunity for training the members of the school in an intelligent interest in philanthropic activities.

No small factor in the success of the plan has been the work of the secretary. If pupils are asked to contribute regularly, records must be kept accurately and systematically. The St. Anthony Park Congregational Church School has found it desirable to keep records of attendance and contributions by individuals, by classes, and by departments. At the end of each quarter, report cards are given to the pupils showing their record. If you would train members of the school in systematic giving the records of the school itself must be definite and complete.

The results of the plan have justified the predictions of the school leaders and convinced those who were skeptical. The plan is not only financially a success, but better, it is educationally sound.

Following the Star

A Christmas Program for Church Schools, prepared by the American Board and the Woman's Board

THE Plan. This program combines the usual Christmas story with the message of Pilgrim days and the modern missionary movement. It purposes to show that the glad tidings of God's love and good will among men underlie the advance movements of the centuries. While the program is planned for use on Christmas Sunday, it may be presented effectively on December 19, because of its Pilgrim features, especially since President Wilson has asked that December 21 be observed in memory of the Pilgrims. Schools will find that this program calls for a minimum of preparation. It should be presented without announcement of parts.

The Music and Recitations. The hymns suggested are those suited to the combined Christmas and missionary themes of the program. Probably all of these hymns are available in our church hymnals, but if any substitutions are necessary it is hoped that hymns of similar theme will be chosen. If additional recitations are desired, they should continue, not interrupt, the thought.

The Offering. This program is sent free to schools which take a Christmas offering for the American Board and the Woman's Board, or which through the fall months have been following the plan of instruction and giving prepared by these boards. Offering envelopes will be sent on request to schools planning to send their Christmas offering to the boards. All such contributions should be divided evenly between the American Board and the Woman's Board of your district. These gifts will count on your church apportionment; they should reach the boards before January fifth. If such an offering is to be made, programs should be ordered from the American Board or from the Woman's Board of your district. The program will be sold by the Pilgrim Press at three dollars per hundred to schools not wishing to contribute to our foreign work at this particular time.

The Program. The program is divided into three parts: The First Christmas, Christmas and the Pilgrim Spirit, and Christmas and the Nations. The first part has been prepared with the little children in mind. Its songs, recitations and the Christmas story are for them especially, but through them the older students and adults will receive the message also. *The Spirit of Christmas*, a girl from the Senior Department, appears in this part to tell the real meaning of God's gift. She carries a wand with a gold star on its tip. This star is the symbol of God's great gift in Christ, who ever leads men on into new paths of service.

In part two, Christmas and the Pilgrim Spirit, the *Spirit of Christmas* passes on the gleam to the *Spirit of the Pilgrims*, a senior boy, with a commission to "guard it well and pass it ever onward." *Pilgrim Faith* and *Pilgrim Vision*, girls from the Intermediate or Senior Departments, also speak in this part, calling on all to enter into this faith and this vision, that the gleam may be carried from sea to shining sea until it encircles the whole world, and that the dream of patriots may become the Christmas dream of all Christ's Church.

In part three, Christmas and the Nations, the *Spirit of the Pilgrims* passes the gleam to the *Spirit of Missions*, a young woman from the Senior Department, who shall carry the gleam forward until faith, freedom, brotherhood, and love shall be found in every land. The *Spirit of Missions* tells of the inheritance men today have received from the Pilgrims of old and of their obligation to obey God's law of love by passing his love on to others. Girls and boys from the Junior and Intermediate Departments representing China, Japan, India, Africa, the Philippines, and Mexico then come to the *Spirit of Missions* with messages of gratefulness for what Christianity already has done for them, but pleading for more love and more workers that Christianity may be supreme in their lands. An opportunity is given for the gathering of gifts of money, food or clothing, after which every one joins in singing "Joy to the World."

We are sure that a truly Christmas atmosphere will fill the church using this program. The gladness of the Christmastide and of the Christian's inheritance is felt throughout the program, but more impressive still is the deeper joy that comes with the sharing of our knowledge of God's love.

Installation Service for Officers and Teachers of Congregational Church Schools

THE publication of this service was suggested by the South Congregational Church School, Concord, New Hampshire, where such a program has been used for several years. In that school the Installation Service is held the last Sunday in September. "The Covenant of Workers," "The Blessing of the Congregation," and the suggestion for the anthem printed below are taken from the program used in the Concord school this year. We should like to see such a service used in all of our churches. It would help in no small degree to dignify the work of Church-school officers and teachers, and to give their work its rightful place of first importance in the eyes of the church and community.

Organ Prelude

Hymn of Praise

Tune, Italian Hymn

Come, thou Almighty King,
Help us thy name to sing,
Help us to praise:
Father all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

Come, thou Incarnate Word,
Gird on thy mighty sword,
Our prayer attend:
Come, and thy people bless,
And give thy word success;
Spirit of holiness,
On us descend.

Come, Holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power. Amen.

The Invocation with the Lord's Prayer.

"I Sought the Lord."

An anthem by Matthews.

The Scripture Lesson.

To be selected by the minister delivering the sermon. Or the following Responsive Reading may be used.

All Creation to Praise God.

Responsive Reading, Psalms 44, 78, 148.

WE have heard with our ears, O God, our fathers have told us,

What works thou didst in their days, in the days of old.

We will not hide them from their children,

Telling to the generation to come the praises of the Lord,

And his strength, and his wondrous works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel,

Which he commanded our fathers, that they should make them known to their children;

That the generation to come might know them, even the children that should be born;

Who should arise and tell *them* to their children,

That they might set their hope in God and not forget the works of God, but keep his commandments.

. . . . . .

Praise ye the Lord. Praise ye the Lord from the heavens:

Praise him in the heights. Praise ye him, all his angels:

Praise ye him, all his host. Praise ye him, sun and moon:

Praise him, all ye stars of light. Praise him, ye heavens of heavens,

And ye waters that are above the heavens. Let them praise the name of the Lord;

For he commanded, and they were created. He hath also established them for ever and ever:

He hath made a decree which shall not pass away. Praise the Lord from the earth, ye sea-monsters, and all deeps;

Fire and hail, snow and vapor; stormy wind, fulfilling his word;

Mountains, and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds;

Kings of the earth and all peoples; princes, and all judges of the earth;

Both young men, and maidens; old men, and children: let them praise the name of the Lord;

For his name alone is exalted; his glory is above the earth and the heavens. Praise ye the Lord.

The Covenant of Workers

Repeated in unison by the Workers.

Trusting in the Lord Jesus Christ for strength, I humbly promise him and this church that I will be faithful to the extent of my ability to all known duties and responsibilities devolving upon me as a worker in this Church school. I will strive most earnestly to be regular in attendance; diligent in my lesson study; loyal to the established rules of the school; consistent in my example; faithful to my church; and will seek earnestly the development of Christian character in my pupils.

A Vow and Prayer.

Tune, Bushnell; to be sung as a solo.

Blessed Master, I have promised;
Hear my solemn vow;
Take this pledge of mine and seal it
Hear and now!

Strength of mine is only weakness,
Thine is strength indeed;
Strengthen me in fullest measure
As I need.

Let no worldly cares or pleasures
Call my heart away;
Save me, Lord, and keep me faithful
Day by day. Amen.

The Blessing of the Congregation.

Repeated in unison.

The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

A Hymn of Consecration.

Tune, St. Edmund.

Draw thou my soul, O Christ,
Closer to thine;
Breathe into every wish
Thy will divine!
Raised my low self above,
Won by thy deathless love,
Ever, O Christ, thro' mine
Let thy life shine.

Lead forth my soul, O Christ,
One with thine own,
Joyful to follow thee
Thro' paths unknown!
In thee my strength renew;
Give me thy work to do!
Thro' me thy truth be shown,
Thy love made known.

Not for myself alone
May my prayer be;
Lift thou thy world, O Christ,
Closer to thee!
Cleanse from its guilt and wrong,

Teach it salvation's song,
Till earth, as heaven, fulfill
God's holy will.

Nearer to thee, O Christ,
Nearer to thee!
Till we in thy dear face
God's glory see:
Heavenward our hopes ascend,
Saviour and Lord and Friend:
O draw us all to thee,
Nearer to thee! Amen.

The Offering

For the educational work of the church.

The Sermon, and Charge to the Workers of the Church School.

A Prayer for Leaders of Youth[1]

Read by the minister.

WE implore thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are coworkers with thee, thou great Teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquillity, with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

WE bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their lives. May the strength and beauty of Christ-like service still be plainly wrought in the lives of their successors, that our children may not want for strong models of devout manhood on whom their characters can be molded.

[1] From *Prayers of the Social Awakening*, by Walter Rauschenbusch, copyright The Pilgrim Press.

P.

DO thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it. We pray in the name of God, our loving heavenly Father, his Son, Jesus Christ, the great Teacher of mankind, and the Holy Spirit, our Comforter, Amen.

A Hymn of High Resolve.

Tune, Christmas.

Awake, my soul, stretch every nerve,
And press with vigor on!
A heav'nly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye.

Blest Saviour, introduced by thee,
Have I my race begun;
And, crowned with victory, at thy feet
I'll lay my honors down, Amen.

Confession of Faith.

Adopted by the National Council of Congregational Churches, October 25, 1913. Repeated in unison.

Faith. We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity. We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state and national bodies, for counsel and cooperation in matters of common concern.

The Wider Fellowship. While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches, in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

A Hymn of Christian Work.

Tune, Materna.

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith
That shone thy whole life through;
"Did ye not know it is my work
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christ-like height,
That we the land may view,
And see like thee our noblest work
Our Father's work to do.

O thou who didst the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do. Amen.

The Benediction.

And now may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: and the blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you, and remain with you always. Amen.

Organ Postlude.

If We Refuse They Must Die

(Continued from page 27)

boys will have their part in rebuilding and furnishing them.

It is a wonderful thing at this Christmas time to know that the Church schools of the United States have clothed and supplied food for whole sections of children at this long table. We are asked to help extend the table so that there shall not remain in all the territory of the Near East Relief a single child who is without a place at the table.

The Superintendent's Guide to the December Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 10 DECEMBER 5	SECOND WEEK LESSON 11 DECEMBER 12	THIRD WEEK LESSON 12 DECEMBER 19	FOURTH WEEK LESSON 13 DECEMBER 26	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 1	THEME: Thanksgiving for Care TITLE: Thanking God by Giving. MATERIAL: Mark 12. 41–44.	THEME: Thanksgiving for God's Best Gift The Story of the Baby Jesus. Luke 2. 1–20.	THEME: Thanksgiving for God's Best Gift The Visit of the Wise Men. Matt. 2. 1–11.	THEME: Thanksgiving for God's Best Gift Stories About the Baby Jesus Retold. Luke 2. 1–20; Matt. 2. 1–11.	B E G I N N E R S	B E G I N N E R S
5	BEGINNERS	The Little Child and the Heavenly Father Part 5	LESSON 62 THEME: Thanksgiving for God's Best Gift TITLE: An Angel's Message. MATERIAL: Luke 1. 26–38, 46–55.	LESSON 63 THEME: Thanksgiving for God's Best Gift The Story of the Baby Jesus. Luke 2. 1–20.	LESSON 64 THEME: Thanksgiving for God's Best Gift The Visit of the Wise Men. Matt. 2. 1–11.	LESSON 65 THEME: Thanksgiving for God's Best Gift Stories About the Baby Jesus Retold: stories 62–64. Luke 1. 26–38, 46–55; 2. 1–20; Matt. 2. 1–11.		
6	I	Bible Stories for the Sunday School and Home Part 1	LESSON 10 THEME: Love and Thanks to God TITLE: Cheerful Givers. MATERIAL: Exod. 35. 4–29; 36. 4–7.	LESSON 11 THEME: God's Best Gift The Baby Jesus in a Manger. Luke 2. 1–20.	LESSON 12 THEME: God's Best Gift The Visit of the Wise Men. Matt. 2. 1–12.	LESSON 13 THEME: God's Best Gift Review. Stories of Lessons 11 and 12.	P R I M A R Y	P R I M A R Y
7	II	Bible Stories for the Sunday School and Home Part 1	THEME: Listening to God's Messengers TITLE: God's Message to a Boy. MATERIAL: 1 Sam. 16. 1–13.	THEME: Listening to God's Messengers The Angel's Message to Mary. Luke 1. 26–38, 46–55.	THEME: The Childhood of Jesus The Angels' Song and the Shepherds' Visit. Luke 2. 1–20.	THEME: The Childhood of Jesus The Baby Jesus in the Temple. Luke 2. 22–38.		
8	III	Bible Stories for the Sunday School and Home Part 1	THEME: The Coming of God's Son to Do His Will TITLE: God's Promise to Zacharias. MATERIAL: Luke 1. 5–23, 57–60.	THEME: The Coming of God's Son to Do His Will God's Promise to Mary. Luke 1. 26–38, 46–56.	THEME: The Coming of God's Son to Do His Will The Story of the Birth of Jesus. Luke 2. 1–20; Matt. 2. 1–12.	THEME: The Coming of God's Son to Do His Will John's Message About Jesus. Luke 3. 1–18; Matt. 3. 1–12; John 1. 29–34.		
9	IV	Stories from the Olden Time Part 1	THEME: Stories of Three Patriarchs TITLE: Abram's Rescue of Lot. MATERIAL: Gen. 14. 1–24.	THEME: Stories of Three Patriarchs Abraham Entertaining Angels. Gen. 15. 1–6; 17. 1–8, 15, 16; 18. 1–16; Heb. 13. 16.	THEME: Stories of Three Patriarchs The Song of Mary (Christmas Lesson). Luke 1. 21, 22, 26–55.	THEME: Stories of Three Patriarchs Review: Walking With God Gen. 6. 9; Prov. 3. 5, 6. See also Gen. 5. 21–24; Isa. 30. 21; Amos 3. 3a; Heb. 11. 5; 1 John 1. 6, 7; 2. 6; Rev. 3. 4, 5.		J U N I O R
10	V	Hero Stories Part 1	THEME: Stories of the Hero of Heroes TITLE: The Birth of Jesus. MATERIAL: Luke 2. 1–20.	THEME: Stories of the Hero of Heroes The Presentation in the Temple. Luke 2. 21–38.	THEME: Stories of the Hero of Heroes The Visit of the Wise Men and the Flight into Egypt. Matt. 2. 1–18.	THEME: Stories of the Hero of Heroes The Boyhood of Jesus. Matt. 2. 19–23; Luke 2. 40–52; Heb. 4. 14, 15.	J U N I O R	
11	VI	Kingdom Stories Part 1	THEME: Stories of the Kingdoms of Israel and Judah TITLE: Nathan's Parable of the Pet Lamb. MATERIAL: 2 Sam. 11. 1 to 12. 23; Psa. 51. 1–19.	THEME: Stories of the Kingdoms of Israel and Judah Absalom the Traitor. 2 Sam. 14. 25, 26; 15. 1–37; 17. 1 to 18. 33.	THEME: Stories of the Kingdoms of Israel and Judah Jesus the Son of David (Christmas Lesson). Isa. 9. 6, 7; Luke 1. 32, 33; 2. 8–20; Acts 13. 21–23.	THEME: Stories of the Kingdoms of Israel and Judah David Makes Solomon King. 1 Kings 1. 5 to 2. 4; 1 Chron. 28. 1–10.		
12	VII	Gospel Stories Part 1	THEME: The Gospel According to Mark TITLE: Feeding the Five Thousand. MATERIAL: Mark 6. 30–56.	THEME: The Gospel According to Mark Jesus Rebukes the Hypocrisy of the Pharisees. Mark 7. 1–23.	THEME: The Gospel According to Mark Review.	THEME: The Gospel According to Mark Visit to Tyre and Sidon. Mark 7. 24–37.		I N T E R M E D I A T E
13	VIII	Leaders of Israel Part 1	THEME: Leaders of Israel TITLE: Loyalty to Duty. MATERIAL: Josh. 1. 1–9; 7. 1–5, 10–12; 10. 6–14; 24. 14–18; Exod. 17. 8–13; Num. 13. 1, 2, etc.	THEME: Leaders of Israel Taking Responsibility. Judg. 6. 1–10, 11–16, 25–32; 7. 1–8, 9–18, 19–25; 8. 22, 23.	THEME: Leaders of Israel The Land of Israel. Gen. 12. 1–9; 13. 1–10; Exod. 3. 7, 8; Num. 13. 21–27; Deut. 8. 7–10; 11. 8–12.	THEME: Leaders of Israel Review.	I N T E R M E D I A T E	
14	IX	Christian Leaders Part 1	THEME: Early Christian Leaders TITLE: Mark, the Disciple Who Did What He Could. MATERIAL: Acts 12. 1–14, 24, 25; Mark 14. 12–16, 32–52; Acts 13. 4, 5, 13, etc.	THEME: Early Christian Leaders Timothy, the Man Who Was Loyal to His Ideals. 2 Tim. 1. 3–5; 3. 10–15; Acts 14. 8–19; 16. 1–5; 1 Thess. 3. 1–10, etc.	THEME: Early Christian Leaders Lydia, the Christian Business Woman. Acts 16. 6–15, 40.	THEME: Early Christian Leaders Review.		

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

B. P.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 10 DECEMBER 5	SECOND WEEK LESSON 11 DECEMBER 12	THIRD WEEK LESSON 12 DECEMBER 19	FOURTH WEEK LESSON 13 DECEMBER 26	Departmental Groups Plan 1	Plan 2
15	X	**The Life of Christ** Part 1	THEME: **Jesus Entering Upon His Lifework** TITLE: Jesus Meeting the Deepest Need. MATERIAL: Mark 2. 1–12.	THEME: **Jesus Entering Upon His Lifework** Jesus a Friend to All. Mark 2. 13–17; John 3. 1, 2; 4. 4–26.	THEME: **Jesus Entering Upon His Lifework** Jesus Showing How to Keep the Sabbath. John 5. 1–17; Mark 2. 23 to 3. 5.	THEME: **Jesus Entering Upon His Lifework** Recapitulation: Jesus Rejected by the Pharisees. Mark 2. 5–7, 16–18; John 5. 18; etc.	INTERMEDIATE	
16	XI	**Christian Living** Part 1	THEME: **What It Means to Be a Christian** TITLE: Freedom Through Obedience. MATERIAL: Rom. 13. 1–10; Luke 4. 16–18; Rom. 3. 19 to 8. 4; John 8. 31–36; James 1. 17–25; etc.	THEME: **What It Means to Be a Christian** The Life of Faith and Hope. Heb. 11. 1–40; 12. 1, 2; Luke 8. 43–48; Rom. 8. 24–28.	THEME: **What It Means to Be a Christian** The Abiding Realities of the Christian Life. 1 Cor. 12. 27–31; chapter 13; John 15. 12, 13; Gal. 5. 14; John 21. 15–17; Eph. 3. 14–19; etc.	THEME: **What It Means to Be a Christian** How to Become a Christian. John 3. 16–21, 36; 2 Cor. 5. 17; 2 Pet. 3. 14–18; Luke 19. 12–26; John 17. 11–19; etc.		SENIOR
17	XII	**The World: A Field for Christian Service** Part 1	THEME: **The World: A Field for Christian Service** TITLE: Spiritual Efficiency. MATERIAL: Isa. 6; Matt. 3. 13 to 4. 11; Gal. 1. 11–17.	THEME: **The World: A Field for Christian Service** (Boys) The Young Man's Opportunities for Service in the World of Industry and Agriculture. Gen. 2. 15; Prov. 27. 33; 1 Kings 19. 19; 2 Chron. 2; etc. (Girls) Women in Industry and Agriculture. Prov. 31. 10–31; Acts 18. 1–3; Prov. 12. 24; 18. 9; Col. 3. 23.	THEME: **The World: A Field for Christian Service** (Boys) The Young Man in Commercial Life. Amos 8. 4–7; Luke 19. 11–26; Luke 6. 27–38; Heb. 13. 1–17; etc. (Girls) Women in Business. Prov. 31. 10–31; Matt. 6. 19–34; 16. 24–26; etc.	THEME: **The World: A Field for Christian Service** (Boys) The Young Man in Professional Life. Jer. 22. 16; Amos 5. 6–15; Col. 4. 14; Titus 3. 13; Isa. 10. 1–4; etc. (Girls) Women in the Professions and Public Life. Matt. 4. 23; 7. 28, 29; 18. 1–6; etc.	SENIOR	
18	XIII	**The History and Literature of the Hebrew People** Part 1	THEME: **The Rise of the Hebrew Nation** TITLE: The Book of the Covenant: A Legal Code. MATERIAL: Exod. 20. 22 to 23. 33.	THEME: **The Rise of the Hebrew Nation** Years of Hard Training. Num., chapters 10. 11 to 27. 33. Study Num. 10. 11 to 14. 45; 20. 21.	THEME: **The Rise of the Hebrew Nation** Establishing a Foothold in Canaan. Josh., chapters 1 to 14; 22. 1 to Judg. 2. 10. Study Josh. chapters 2, 6 to 11.	THEME: **The Rise of the Hebrew Nation** Review.		YOUNG PEOPLE
19	XIV	**The History of New Testament Times** Part 1	THEME: **The Early History of Christianity** TITLE: From Jew to Gentile. MATERIAL: Acts 8. 26–39; 10. 1 to 11. 18.	THEME: **The Early History of Christianity** The Church at Jerusalem. Acts 15. 1–29; Gal. 1. 18, 19; 2. 9, 10.	THEME: **The Early History of Christianity** The Conversion of Saul. Acts 8. 1–3; 9. 1–31; chapter 26.	THEME: **The Early History of Christianity** The Gospel in Antioch. Acts 11. 19, 20; 12. 25 to 13. 3		
20	XV	**The Bible and Social Living** Part 1	THEME: **The Community** TITLE: The Health of the Community. MATERIAL: Lev. 6. 27; 13. 45–54; 14. 33–48; Deut. 5. 17; 14. 9; Matt. 12. 1–12; 15. 2; chapter 25; Mark 7. 3; Luke 11. 38; Acts 17. 26; etc.	THEME: **The Community** Educating the People. Deut. 4. 9; 6. 4–9, 20–25; 11. 18, 19, 32, 46; Prov. 1. 1–6; 4. 7, 8; 22. 6; Eccl. 7. 11, 12, 19; 12. 9–14; Isa. 9. 1, 2; 30. 8; etc.	THEME: **The Community** The People's Play. Deut. 16. 13–17; Judg. 16. 23–27; Neh. 8. 9–12; Zech. 1. 5; Matt. 11. 16–19; 14. 13, 14; John 2. 1–11; 1 Cor. 8. 13; 9. 24–27.	THEME: **The Community** Community Cooperation. Deut. 27. 9 to 28. 19; Zech. 8. 1–8; Matt. 21. 1–4; John 7. 17.		
ADULT		Special courses for parents and elective courses on special subjects.					ADULT	

The Uniform Lessons

Age	COURSE AND DEPARTMENT	TITLE OF COURSE	FIRST WEEK. LESSON 10 DECEMBER 5 The Growth of the Kingdom	SECOND WEEK. LESSON 11 DECEMBER 12 What the Kingdom of Heaven Is Like	THIRD WEEK. LESSON 12 DECEMBER 19 Jesus Feeds the Multitudes or Christmas Lesson: The Birth of Jesus	FOURTH WEEK. LESSON 13 DECEMBER 26 Review: The Gospel of the Kingdom
6 7 8	PRIMARY	Studies in Matthew—The Gospel of the Kingdom	TOPIC: Kind Deeds of Jesus. The Blind Man Healed. MATERIAL: Mark 10. 46–52.	Kind Deeds of Jesus. Many Hungry People Fed. Matt. 14. 13–23.	The Gift of the Baby Jesus. Luke 2. 1–20.	Stories About Jesus.
9 10 11	JUNIOR		TOPIC: The Ten Lepers. MATERIAL: Luke 17. 11–19.	Jesus Feeding Five Thousand People. Matt. 14. 13–23.	The Shepherds and the Angels. Luke 2. 8–20.	Jesus' Words and Deeds. Isa. 35. 1–10.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: How the Kingdom Grows. MATERIAL: Matt. 13. 31–33; Mark 4. 26–29.	What the Kingdom is Like. Matt. 13. 44–52.	Helping to Feed the Hungry. Matt. 14. 13–21.	Review: The Life and Teaching of Jesus.
	YOUNG PEOPLE AND ADULT		TOPIC: The Growth of the Kingdom. MATERIAL: Matt. 13. 24–33; 2 Pet. 3. 18.	The Supreme Value of the Kingdom. Matt. 13. 44–52.	The Ministry of the Kingdom to Physical Need. Matt. 14. 13–21.	Review: The Beginnings of the Kingdom.

"The Cradle Roll of the Church School"[1]

Outlining a new book by Lucy Stock Chapin. It is the aim of this little book to show something of the beauty and value of the child and the necessity of providing for his religious needs. If it falls into the hands of a person in whose church there is no cradle roll, it should be the means of leading him to start one at once.

THE Cradle Roll is now recognized as an extension department of the Church school. It was in 1877, in the Central Baptist Church of Elizabeth, New Jersey, that the first Cradle Roll was organized. The names of the baby brothers and sisters of the primary children were entered in a birthday book. These little children, too young to attend Sunday school, were visited in their homes, remembered on their birthdays, and were really counted as a part of the school until they were able to attend the sessions of the Primary Department, or, as it was then called, "infant class."

From this small beginning the work has grown and developed until at present there is no branch of the Church school which is more beautiful or far-reaching in its influence, or which has a stronger hold upon the home, than has the Cradle Roll. The baby in the home is often the strongest link which binds that home to the church. It is not surprising, then, that these "idols of hearts and of households" have made a place for themselves in this extension department of the Church school. It is these little lives that during their first three years come under the watchful care of the church through the Cradle Roll Department of the Church school.

When the mother's arms hold for the first time the tiny, helpless, priceless being God has given, the mother-love enfolds that baby life, shielding and supporting it. In like manner the church through its extension department reaches out and enfolds the little life which is just beginning, surrounding it with loving care and providing for its religious nurture, for the purpose of the Cradle Roll is to help the parents in providing Christian training for their little children and to open the way for the babies and their parents to come into closest relationship to the church through the Church school.

Every school should extend its influence into the home through this department. There is no school so small, so isolated, so poor, so large, or so prosperous that it can afford to neglect its babies and little children. They are its greatest asset.

"The Cradle Roll of the Church School," by Lucy Stock Chapin, will take to our schools just the help and suggestion which they have been seeking for this work. The author is a Church-school worker of many years' experience, and her readers are fortunate in having the benefit of her study, research, and actual experience in working out these problems. There is no other book now available which attempts to cover this whole subject in an authoritative way.

The nine chapters of this book include a study of the Baby and Mother; the Cradle Roll Standard, as adopted by the Sunday School Council of Evangelical Denominations and the International Sunday School Association; Organization of the Department, including an outline of the work of the superintendent and her assistants; the Equipment and Its Use, such as cards and certificates, birthday cards, the wall roll, and record books; Ways of Working; the Cradle Roll Class and Lessons; Special Days; Helping the Mothers; Children's Week.

The appendixes of the book give valuable lists of Cradle Roll Department books and manuals, books on health and care of little children, books on child nature and training, books on religious training, books on story-telling, books of story material, song books for the home and school, magazines for mothers, prayers for little children, and Cradle Roll welcome verses.

This little book will take its place as a standard volume on this phase of Church-school work.

Since baby came,
The birds all sing a brighter,
merrier lay;
The weary, darksome shades
have fled away,
And night has blossomed
into perfect day—
Since baby came.

—EUGENE FIELD

Frontispiece, The Cradle Roll of the Church School

[1] *The Cradle Roll of the Church School*, by Lucy Stock Chapin. Published by The Pilgrim Press, Boston and Chicago, $1.25.

Enlisting the Help of the Parents

Showing How the Sunday School Lesson May Be Given Additional Emphasis in the Home

By Mary K. Berg

A MOTHER was sitting in her seat, listening to the earnest and animated conversation of a group of Sunday-school teachers. The subject under discussion was: How could Sunday-school home work be secured from the children of the various classes represented. The graded lessons *asked* for home work; how *best* could children be made sufficiently interested to do it regularly?

At last the mother spoke: "Do you not think that the problem would be solved if you could secure the intelligent cooperation of your mothers? I have two daughters in a Sunday school where they teach graded lessons. One is of junior age; the other a little older. Each week we work out their Sunday-school lessons together. We have no trouble about it. My girls realize I expect this work of them. I use no force, but the quiet, firm expectancy on my part, coupled with the certainty that I will do *my* part, insures the doing of the work."

How many Sunday-school teachers agree concerning the statement of this mother? Nay more, how many feel that the efficiency and effectiveness of their work would be *doubled* if mothers and fathers knew what the lesson had been on Sunday and were helpfully cooperating with them throughout the week?

For years we have lamented just this fact; parents often take no interest in the Sunday-school lesson of their children; they do not know what it is, nor do they feel any responsibility concerning it. True, there are splendid exceptions, but the exception often but proves the rule. But have we gone about it in the right way to get intelligent cooperation?

Fathers and mothers are busy people. Many of them are untrained in the vocation of parenthood. They desire the best things for their children, but often have but vague notions of how that "best" may be attained. If shown the way simply, clearly, definitely, we may be sure the average parent will respond. How shall we go about it?

A superintendent in the Home Department was once heard to make this statement concerning her work: "I secured seventy new members for my department by going after the mothers of the children in the Sunday school." The lesson all these mothers were asked to study each week was the one found in the Home Department Quarterly, planned by the International Lesson Committee. This was well, but how much finer it would have been if these mothers had every one promised to study the Sunday-school lesson their child or children were studying for that week, even if this had necessitated two or even three lessons; or why not divide responsibility and seek father's help in the studying of one lesson with perhaps the junior boy of that home?

It is because of the need of parent cooperation that a plan has been formulated so that a clear, concrete, simple proposition may be made to the fathers and mothers, whereby their help may be secured throughout the week with their children. This plan is simply in the experimental stage at present, but some Sunday-school teachers are welcoming it eagerly and are busy trying it out.

The plan in brief is this:

Gather the officers, teachers and Home Department workers of your Sunday school for conference, for the success of this plan can come *only* through clear understanding and cooperation. Explain the value of parent cooperation with the Sunday-school lesson. See that the Home Department workers realize its value, and promise to give their aid, for the adoption of the plan may mean different lessons for some of their members. Agree on a night when the fathers and mothers shall be invited to the church. A letter something like the following might be sent:

To all Fathers and Mothers of Our Children's Division.

DEAR FATHERS AND MOTHERS:

We are planning to hold a meeting for the parents, also the teachers and officers of our school in the lecture room of our church. This meeting will be held at 8 o'clock and will be in the interest of the religious education of the children.

The education of our children religiously was never more important than it is to-day. The future of our country, and whether it shall be Christian or not, lies with *the children*, and largely depends upon their religious education.

With this great end in view, we urge your presence with us. We know you desire even more earnestly than do we the finest and best things for your child.

We are happy to say our pastor, together with the teachers and officers of our Sunday school, are planning to attend this meeting.

Please plan to meet with us and give us not only the pleasure of your presence but your helpful advice and cooperation as well, as together we plan for the future of our children.

Cordially yours,

.....
General Superintendent.

For the meeting have a live, sympathetic speaker to present the following plans for cooperation.

Beginners

At the beginning of the quarter the Sunday-school teacher takes to the homes of all beginners (children four and five years old) one set of Beginners' Stories, for the entire quarter, bound together. Attractive folders can be obtained for the purpose or the teachers can make them of plain cover paper.

The mother of each little child is asked to follow the teachers' work on Sunday by retelling the story to the child during the week. It should be made clear to the mothers that the cooperation in story-telling is asked for *after* the story has been presented in Sunday school. Very often the mother's part, as outlined on the back of each of the story folders, will be the only thing asked of the mothers, but frequently the teachers may devise some additional service.

With the package of Beginners' Stories, the Sunday-school teacher will take a questionnaire which will be returned by the mothers to the Sunday-school teacher when she brings the next quarter's supplies. Questions asked will vary from time to time to avoid monotony and a stereotyped reply.

The following form with questions is a sample of one which has been made:

.....Sunday School

BEGINNERS' DEPARTMENT

Home Work Report for the Quarter Ending.....

DEAR FATHER AND MOTHER:

Will you please fill out these questions regarding the Sunday-school Home Work of.....? We desire to keep on file a complete record of the work of each pupil.

.....
Beginners' Superintendent.

1. Have you read the Beginners' Stories each week with.....? .....
2. What do you feel is the central thought of these stories?
3. What help have these stories been in .....daily life?
4. Please give on the other side of this sheet one or two examples of how they have helped.

Name .....

Address .....

Primary

With the parents of the primary children the same plan is followed, the questionnaire issued being slightly different, however, to suit the developing child.

(Continued on page 41)

League of Friendship Letters

DEAR HELEN:

How do we help with the service of worship? We have a committee, the purpose of which is to "encourage church attendance and church membership," and we work in various ways.

We conduct the service of worship in our own department of the Church school on Sunday morning. Scared? We all were, but it is less difficult now. I confess my knees knocked the first time I tried to lead. It was foolish, for we face the same group in high school and learn to speak with ease. Somehow, on Sunday and in church, it seemed different. But it is not so different when we realize that religion is life. And when we correlate work and worship, it is much easier to lead, and the service means more to us.

We have a theme for the week or for the month, with hymns, Scripture, prayers and service centered on one thought. "Some Famous Friendships"[1] furnished suggestions for a helpful series. Taking the thought of "Jesus as a Friend," we applied it to the work of our League of Friendship. "Jesus, a friend to the sick," found immediate application in a "Pill Box" which we sent to Sam, who had to spend eight weeks in the hospital with a broken leg. *Feel—and take one after each meal* was the direction pasted on the box. There were large pills and small pills, but *all* pills were carefully coated with tissue paper wrappings. Sam had plenty of time to feel between each meal, but his fingers often failed to tell the secret of the next pill—a game, a joke, picture, or a book. How those pills did shorten the long hours.

We brought a picture of Miss Brown one Sunday morning, and prayed for the work of "our far-away friend in Japan." We planned for her first Christmas in a foreign country. Of course, we put into that box all the pretty things which a girl likes. We did this early in October. Do you remember the girl from Japan who said: "We always have Christmas on Washington's Birthday because people in America never get things started in time for a Christmas in December"?

The Program Committee always meets to plan the program for a month or six weeks in advance. We post a list of leaders on the bulletin board. We make classes as well as individuals responsible, and it works well. We never know just what the boys will do, but we are certain of one thing. They never sing to kill time!

When the Home Mission Board announced "Indian Sunday" last winter, the boys surprised us with a wonderful program. They had the American Indian version of the twenty-third Psalm, the story of the Indians who traveled two thousand miles for the white man's book of heaven,[2] and the Prayer of a Red Man. There were Indian music and pictures. It was all their own planning.

On Mother's Day, we discovered a picture of Lincoln on the bulletin board, with the words: "All that I am or hope to be, I owe to my angel mother." That day the boys invited an elder to speak for a few minutes on "Our Parents."

You see, we sometimes invite outside speakers, but we are careful in making the selection. We get people whom we know will speak well, and we time them, too. Just see how much you can put into a fifteen-minute service of worship, if you plan carefully! We never sing "all the verses of the hymn" simply because they are in the book. And we never "read responsively" from the back of the hymnal, unless we want the reading because it is suited to the subject of the morning. Don't you remember how we hated those responsive readings when week after week the superintendent would say: "Turn to exercises in the back of the book." We all know what we do *not* want. It is sometimes difficult to find the things we do want. But the search for song and Scripture and story to fit the theme helps us to appreciate more fully the service of worship in the church. In Rauschenbusch's *Prayers for the Social Awakening*, we discovered the secret of some of our beautiful pulpit prayers. And do you happen to know the story of Matheson's, *O, love that wilt not let me go?* We have found some of the old hymns of the church most interesting.

In this work and worship, we come closer to the life of the church. We feel that we have a part in it, and young people are found in the church service. Neighborhood girls are glad when we welcome them to our family pews. During the winter we conducted five of the Sunday afternoon vesper services. It was a real help to the church, for the vesper service has a very small attendance ordinarily. We worked with pageants and music to provide a real service of worship. We got the message to the people, and they showed their appreciation by a "full house" every time the League of Friendship announced a service.

As Christmas is coming soon I must tell you of our Christmas service, in which we dramatized "Why the Chimes Rang."[3] We decorated the church with Christmas greens, and introduced the service with Christmas carols and the Christmas lesson from St. Luke. Then a woman with a wonderful voice read the story, "Why the Chimes Rang." Do you remember the place where the procession came with offerings to be laid on the altar? At that point, the "rich men and great" arose from the congregation and marched down the aisle with their gifts to the Christ-child. The "writer laid down a book." Then came "the king of the country." The procession was over, and the story continued. At the proper moment, the chimes of the church organ played softly as "the figure of little Brother crept down the aisle and laid Pedro's little silver piece on the altar."

It was a beautiful service. It required no rehearsal, except for a familiarity with the story, and the preparation of the costumes. Try it, if you want something which will give the real spirit of Christmas.

Yours,

ELIZABETH.

[1] International Graded Lessons, Intermediate Series.

[2] *Winning the Oregon Country*, Faris.

[3] In *Why the Chimes Rang*, Raymond Alden.

Class Birthdays

The secretary was looking over the records. "A year next Sunday since the Omegas organized," he mused. "Two years lacking two weeks since the Philaii took their new name and work—why—not—"

He waited to see the president of the Omegas to finish his query.

"Why not have a class birthday and celebrate it by giving us a special feature next Sunday morning? Why not inaugurate a series of class birthdays for a year?"

The president of the Omegas consulted the superintendent, then laid the matter before the class. Of course they would do it. The class secretary was allotted two minutes for a report; the advertising, music, social and program committees were asked to "get busy." The weekly paper, The Church Bulletin, and the placard in front of the church announced that the Omega class would celebrate its first birthday. In the foyer was a group picture of the class with the class motto.

The class was seated upon the platform. They led the singing and the responsive reading, which was of their selection. Then, after the pastor's prayer, came the "birthday celebration." The secretary gave a brief but spicy report, which included the fact that they had doubled their membership during the year. Then the program committee took charge. As it was a class of young men, the story of Joseph appealed most strongly to them. They showed him as prince of Egypt, his brothers coming to him for food, all the incidents, closing with his presentation of his father to Pharaoh. The words were all Bible words, setting and costuming the best they could arrange in so short a time.

The next week the Philaii celebrated their second birthday. They gave a musical setting to the varied activities of the class. Then, week by week, each class of the school in its order became the center of interest as it furnished its own birthday celebration. "This has drawn the school together in a remarkable way and has brought into the open many a fine piece of work that has hitherto been a light hidden under a bushel."

The Call of the Christ Child[1]

Christmas Tableaux

By James B. Scott

"NOT a Christmas entertainment, in the ordinary sense, but a wonderfully beautiful and inspiring Christmas sermon," was the general comment on the Christmas tableaux given at Calvary Methodist Episcopal Church, Philadelphia. The preachers of that stirring sermon were the boys and girls of the Junior Department of the Sunday school. Experienced teachers in other departments of the Sunday school expressed amazement that scenes of such beauty and dignity could be presented by frolicsome children.

The purpose of this presentation was to make the Christmas story live again, in America, in Philadelphia, in the minds and hearts of these boys and girls, their parents and their friends.

The program was divided into three sections. The first pictured the historic Christmas, the call and response of the earliest followers of the Christ-Child. The second series presented a counterpart of the historic Christmas in the call and response of certain present-day followers of the Christ. The third part was entitled "The Call of the Christ-Child and *our* response," in which all the tableau participants, the choir, the orchestra and the audience joined in a dramatic climax.

Before each of the scenes in Part One and Part Three, a little girl in flowing Greek costume read from the Bible the story which was about to be shown in living pictures. As soon as the curtain opened, a hidden choir of trained voices sang one of the famous old hymns of the church appropriate to the picture.

In the first scene of Part One, with full stage lights on, Mary knelt with hands clasped in wonder at the message of the Angel. In the following scene, Mary's response to her call had brought her to the manger in Bethlehem, with Joseph at her side. No attempt was made to represent the Christ-child, but his presence was indicated by the soft rays of a 40-watt frosted lamp hidden in the manger.

In the next scene the shepherds were represented by three boys in brown tunics and sandals, with crook in hand, and with animal skins thrown over their shoulders to protect them from the chill night air of the Judean hills. The soft moonlight was furnished by a single 60-watt "Daylight" Mazda lamp, and the realistic effect was heightened by a pair of sheep and a Collie dog borrowed from a local taxidermist. The response of the shepherds led them to Bethlehem, to "see this thing that had come to pass, which the Lord had made known unto them." In the scene the shepherds were grouped around the manger in attitudes of wonder and devotion. The lights were partially dimmed.

In the next scene the Wise men were resplendent in rich robes spangled with jewels, and with flowing beards and hoary locks. A kneeling camel, life size, secured from a local costumer, put the finishing touch of the Orient upon the scene. The Star was a clear round miniature 1½-volt battery lamp suspended from the ceiling. In their response, the Wise Men were grouped around the manger, offering their gifts as they worshiped the infant King.

In Part Two, the first scene represented a young woman whose life had been wholly given to the pursuit of pleasure. While kneeling in a fashionable church she, too, had heard the Call. To make the setting, a short pew had been borrowed from the church auditorium, together with the superintendent's desk and a large open Bible. In the rear of the stage there was a sash glazed with cathedral glass, and behind it was arranged a 25-watt red lamp and reflector, to furnish the dim religious light of a church interior illuminated only by stained glass windows. The kneeling figure of the worshiper was silhouetted against the red glow in the semi-darkness, but her profile was slightly illuminated from the front by means of a home-made spot-light consisting of a 60-watt clear lamp with two conical tin shades taped together at the base of the cones, thus entirely surrounding the lamp except for the hole at the top of the second shade.

In the companion scene, this worldly young woman had become a deaconess, giving her life in passionate devotion to the work of bringing the Christ-Child into the starved lives of the mothers and children of the city's slums. In the rear of the stage the poor mothers were bringing their sick babies for aid, while a group of ragged urchins were seated in a kindergarten circle eagerly waiting for story-telling time.

The Modern Shepherds were a group of boys in a Sunday-school class; their teacher stood pointing to a map of the world, as they studied together the wonderful story of the Mission fields. In the Response of the Modern Shepherds one of the boys had become a missionary in India, the incident portrayed being an actual one many times repeated in the amazing "Mass Movement" toward Christianity in that land so long barred against the Light. A whole village was begging that a missionary be sent to baptize those who had already heard the call of the Christ. They were offering to pay for the support of a teacher out of their own meager funds, but the missionary sadly shook his head.

The costumes in this scene were home-made, being mostly of white and colored cheese cloth and other cheap fabrics, and were copied from magazine pictures of India. The Missionary was dressed in a khaki suit with a cork helmet such as is commonly worn by travelers in the tropics. A few palm plants in the rear helped to give a tropical touch to the scene.

The Modern Wise Men were represented by a class of young medical students attending a clinic in a modern hospital. The surgeon and nurse were dressed in immaculate white, with operating masks over mouth and nose. A kitchen table covered with a sheet furnished the operating table. A glittering array of surgical instruments were suggested by scissors and ordinary silver table knives. The patient was a little curly haired junior girl. This scene was suggested by the well-known painting "The Clinic," by Rembrandt.

In the companion scene, one of the young students had become a physician ministering in the homes of the people. There the agonized parents hovered around the sick-bed of their child, waiting for the doctor's word of encouragement or despair. This scene was an exact reproduction of the well-known painting, "The Doctor." A 60-watt clear lamp on a table stand, with an ordinary conical tin shade, furnished the only illumination.

Part Three was headed, "The Call of the Christ-Child and Our Response," and was intended to furnish an opportunity for the hearers to express the emotions stirred by the sights and sounds of this unique Christmas sermon. The followers of the Christ-child in all ages and from all lands gathered again at the manger, while the choir sang softly in the distance, "O little town of Bethlehem."

The choir had started the song in an adjoining room with closed doors. The doors were slowly opened and the choir gradually came back into the audience room. As the music was swelling in volume the lights were gradually increasing in intensity. At the bidding of the Herald the audience arose and joined with the choir in the old Latin hymn, "Adeste Fideles." Finally, the Herald proclaimed the words of St. John's prophecy, "The kingdoms of this world have become the KINGDOM of our Lord and of the Christ!" The climax

(Continued on page 47)

[1] One of the articles submitted in THE CHURCH SCHOOL prize contest.

A Junior Christmas Party

By Marie McDonald

PROMPTLY at the hour appointed the juniors arrived. The announcement of a junior party always brought enthusiastic response from the seventy-five juniors of St. Paul's Sunday school; but when Miss Blackwell, with a very mysterious air, asked that each boy and girl bring a piece of cardboard, a pair of scissors, and a box of crayola, many eager questions were fired at her, but all to no avail; she only smiled and said, "You will find that out at the party."

One junior turned to her companion with a suppressed cry of delight, and said, "Oh, don't you love to make things? I know she is going to let us make things."

They were going to make things, that was all they were to know for the present. The children came trooping in armed with cardboard, old boxes, scissors, crayola, and paint boxes. Of course some had forgotten to bring anything, but fortunately some thoughtful little girls had brought an extra supply, and Miss Blackwell furnished what was lacking from a secret drawer.

The big room, where the Junior Department met, had been cleared of everything but the class tables and chairs. Each table was presided over by the class teacher; the children found their places quickly. Then the fun began. The teacher in charge of each group displayed models of jointed toys made of cardboard. The boys and girls were asked if they would not like to make some of these toys to send to the sick children in the hospital wards for Christmas.

"Of course we would," was the unanimous cry of the juniors.

Patterns were given out and the work began in earnest. Each head was bent low over the work, cutting, drawing and painting. Bursts of laughter and squeals of delight came from the tables as the separate parts of the toys were finished and joined together with brass brads. There were horses of varied and surprising hue, brown bears and rabbits that moved their limbs with stiff precision, and a dignified old Santa Claus in crimson and ermine, and snowy cotton beard, performed astonishing feats when a string was pulled.

A youthful artist proudly displayed a clown, very fantastic, in yama-yama suit of red polka dots, frills and pointed cap. The children were so engrossed in adjusting a limb properly and seeing that Santa Claus' beard of cotton was just right, that they scarcely heard the call to the tempting lunch of sandwiches and chocolate prepared by the teachers.

One group of children had made toys of nuts and sealing wax, after the illustrations given in *The Ladies' Home Journal*, December, 1919. This odd collection of brownies, birds, ostriches, and Chinamen brought forth peals of laughter.

"I would like to see the sick boys laugh when they get some of these things," said one boy.

It was with some difficulty that Miss Blackwell and the teachers made the boys and girls quit work and get ready to go home, for each one wanted to make just one more. Finally the tables were cleared, everything put in order, and the children took their leave.

"This is the nicest party we ever had," they said. "When can we have another?"

"They did have a good time," said Miss Blackwell to the teachers, "and the best of it is they were finding their happiness in making others happy."

A JUNIOR PROGRAM

This program is suggested for use in schools where there is no separate room for the Junior Department, and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this, in which important parts of the memory work for the quarter are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be fitly expressed.

DECEMBER

SECOND YEAR

God's Greatest Gift to the World

The story of the annunciation to Zacharias given briefly by a second year boy followed by a recitation by all the second year pupils of that part of the song of Zacharias which is found in Luke 1. 76-79.

Leader: What was the message of the angels on the night when the vision of Zacharias of the coming of the Lord came true? Luke 2: 10, 11.

Leader: You have had two memory verses in the past few weeks which, if they were obeyed by every one, would carry the Christmas spirit in loving deeds through the whole year. What are they? Galatians 6: 10a. Hebrews 13: 16.

Hymn: "There's a Song in the Air," found in Pupil's Book for Work and Study, page 48.

"Nobleness Enkindleth Nobleness"

AN interesting report has come from a junior class teacher of the impressions made upon the members of her class by the missionary stories in the Second Year. She says that these are the facts which arouse the greatest admiration in the minds of the children as they look back upon the series of stories they have had.

Carey's ingenuity and interest in making the map of the world and his willingness to go and give his life to help others. The fact that Morrison was willing to work twelve years and meet dangers and undergo hardships to translate the Bible for the Chinese. The fact that Judson did not lose faith in God when in prison, and that his wife was brave enough to build a house in the prison yard to be near and care for him. His bravery after being released, making him willing to stay and work for God and the people. They liked the part that the Indians played in going to St. Louis to find the Book of Heaven. They were specially interested in the way that James Evans listened to the Indians to catch the sound of the words, and in his patience and work for them until he could make their birchbark "talk," and tell them of God and heaven. They reveled in the perfect confidence of Paton in his God as he dug the well, and they said, "You can do anything that is right if you have faith enough." They liked the sermon of the old chief.

These may not seem very remarkable testimonies, and yet it is quite beyond any human ability to estimate their value. What we teach our children to love is infinitely more important than what we cause them to know. These children have learned to love the highest type of courage, faith, and patient endurance. In imagination they have lived the stories, and so have experienced Christian heroism and have been thrilled by it. They cannot fail to tend to be like what they love and admire.

Chikaskia Sunday School, Corbin, Kan.

Christmas Helpers

A Church School Project

By Alma N. Schilling

A CHURCH school, with a membership of one hundred and fifty, graded from kindergarten to senior department, had for years provided Christmas for "the poor." Christmas dinners, new and discarded toys, and outgrown clothing were given with a spirit of patronage. Boys and girls had practically no part in the presentation of gifts. The school depended upon a professional for its Christmas "entertainment."

The Purpose of This Project

1. To continue the custom of a *giving* Christmas, but to make it more personal; to think of those to whom we give as "our friends" instead of "the poor."
2. To show that *we* are dependent upon many people for the good things which we enjoy at Christmas time.
3. To secure a cooperative school spirit in planning the Christmas festival.

Pupils' Aim:

1. To provide Christmas for others.
2. To show how others bring Christmas to us.

Preparation

Part I. We Give Christmas to Others

Early in December Santa sent a wireless from the North Pole summoning the school to help provide for needy families of Yonkers. The message was read by a boy with a wireless. Classes responded to the call and Santa agreed to come on December twenty-third to receive the gifts of the school.

Class representatives consulted the visiting nurses who gave names of needy families. There were busy days during December when classes planned personal gifts for the children of less fortunate families.

Part II. Others Bring Christmas to Us

Classes were working for others during a week-day session, when the junior superintendent asked: "What do *you* want for Christmas?" *"My Christmas"* meant basket ball, books, wrist watch, fountain pen, pencils, bike, sled, skates, tent, camping outfit, tree, ribbons, neckties, sweater, dress, toys, games, candy, turkey and many other things which were listed on the blackboard.

"Who are the people who helped to give *us* Christmas?" asked the superintendent, preparing for a parallel column on the board.

"Father and mother," was the first response, but juniors soon saw that "Santa" has many helpers. *Jack-of-all-Trades* stories reminded them of far-away friends as well as the helpers in their own homes. The second list included the workers of the world from the cotton picker of the South to the cook in the kitchen. "Jesus is a helper too," said one of the girls. "It would not be Christmas without him, and God gave us all these things."

Their knowledge of industrial geography furnished many facts in regard to the people who help. One girl told of the people who make sugar, and another volunteered to look up the story of rubber. Some one suggested that we write stories about these helpers and read them at the next meeting. Each selected his own subject, and searched for information. *Everyland*, 1918-19, furnished fine source material. *Everyland* picture sheets ("How We Are Clothed"; "How We Are Fed"; "Work Around the World") were much appreciated. *Stories of Brotherhood* and *World Outlook* were also used.

"How many helpers it takes to give us Christmas!" we exclaimed as the interesting stories were read. We never realized before that we are dependent upon so many people for the good things which we enjoy.

"We ought to tell the others in the school about all the helpers," some one suggested. "We might read our stories to a larger group."

"Let us play that we are the helpers and give our own boys and girls the things they want for Christmas," suggested one who liked to plan plays. "We can work it up and present the gifts at the Christmas festival."

Some chose to be candy makers. Others were cake makers and toy makers. As groups were formed, they elected captains. The captain was usually chosen because of his knowledge of the subject as shown by the stories previously written. Each group planned for the workers it wished to represent and the presentation of its gift, consulting with the director in order to assure variety in the method of presentation. All

The picture used on this page is the cover of *Jack-of-All-Trades*. Used by permission of the Council of Women for Home Missions.

was secret except when captains felt the need of cooperation with other groups.

They soon discovered that it was quite impossible to represent *all* the helpers. The stage was too small, and there were not enough children. "But I need the farmer," said the captain of the cake makers. "He furnished the flour and the eggs and the butter and the milk and even the sugar. I cannot get along without the farmer." Other groups claimed the farmer, but the captains cooperated to show the important helpers to best advantage and without repetition. It was also suggested that each group make a poster to show helpers who could not be brought into the play.

Cooperation also came in the exchange of costumes and properties. "Who has a postman's suit?" "Where can we find a chemist's outfit?" "Who has a sailor suit?"

As the work progressed, they felt the need of a program "to know when our part comes." The captains, therefore, met to plan the order in which the groups should appear. They arranged for the stage groupings and planned the place where the workers or "helpers" should sit before coming onto the platform. "We do not want to miss any part of the program, so let us sit at one side of the room." Each captain was responsible for the costumes, the properties and the seating of his group. When the program was printed, they appointed an editorial committee and a business committee to visit the printer and arrange for the printing.

Much time was spent in planning and writing the parts taken by the different groups, but there was no time for a full rehearsal and no mere "drill." The program was full of surprises and spontaneity, and yet there was unity in thought which gave meaning to it all.

The Program

Part I. We Give Christmas to Others

In answer to Santa's summons, the Church school met on December twenty-third.

This happy Christmas time
We First Church girls and boys
Have come to help old Santa Claus
And share our Christmas joys.

Jingle bells! Jingle bells!
Jingle all the way!
O, what fun it is to fill
Old Santa's Christmas sleigh!

Bells jingled and children sang and it was real fun to fill the old-fashioned sleigh which appeared on the platform.

The kindergarten children presented a Christmas tree, trimmed with things which they had made. As Santa placed the little tree in the center of the stage, the little children sang:

Here we dance 'round the Christmas tree
So early Christmas morning.

The Primary Department brought the big red stocking which had hung for several weeks by the fireplace in their room, now filled with toys for the children who come to the milk station on Christmas Day:

A nice big red stocking
Filled full to the toe
Will make little children
Most happy we know.

The school filled Santa's sleigh with Christmas dinners, toys and clothing for twenty families, and reported gifts for friends far away.

A boys' class presented aeroplanes made for boys in the hospital. Senior girls served supper for the little children, and Scouts volunteered to assist in the delivery of Christmas dinners.

Part II. They Bring Christmas to Us

Santa seemed pleased with the spirit of this Christmas giving. As he thanked the school for its help, a little girl handed him a letter:

"DEAR SANTA CLAUS:

"I would like a doll carriage for Christmas. Edith V.

"P. S. Don't forget anybody."

Looking down into the happy faces of the little children, Santa asked, "What do you want for Christmas?" Their wants were many, and Santa seemed perplexed, when suddenly we heard the tramping of a host:

"Tramp, tramp, tramp, the help is coming!
Cheer up, Santa, we are here.
Many hands in many lands,
Working hard through all the year,
Help to give to girls and boys good Christmas cheer!"

First there came the whole host which helps to make the Christmas goodies:

The Christmas Cake

"Here comes the cook with the Christmas cake.
But before one bite you attempt to take,
Tell me—who are the people who helped to make
Your nice white frosted Christmas cake?"

The cook carried the cake on a large tray. Then came the cake makers in costume:

"The farmer, the milker, the butter maker,
The miller; the miner, the grocery man,
The chemist, the mother, the money maker,
All had a hand in your Christmas cake."
(Written by sixth grade girls)

Sandwiches

"Back of the loaf is the snowy flour,
Back of the flour, the mill.
Back of the mill is the seed and the shower,
The sun, and the Father's will."[1]

A little girl came carrying a large loaf of bread, and a berry picker brought jam for sandwiches.

Fruit and Nuts

The next helper balanced on her head a tray filled with fruit and nuts:

"My friends, I came from sunny Italy,
Where figs and plums and grapes grow prettily.
Here on my tray you see a hoard
I've brought to deck your Christmas board." (By a fifth grade girl)

Candy

The captain of the candy makers (eleven years old) wrote and directed a three-minute play in three scenes. It began with the sugar cane and ended with fudge.

Santa received these Christmas goodies, which were used for refreshments at the Christmas party. Then he asked:

"Want to see who makes your toys,
All you little girls and boys?"

Removing a screen from one side of the platform, he showed a Japanese toy shop, built by two fourteen-year-old boys who sat there making children's toys.

"Many millions help to dress you on Christmas morning," was the next announcement as the makers of the cotton dress came in, the captain carrying a beautiful white dress.

Captain: "Where is the girl who wants a new dress for Christmas? We are the makers of the cotton dress." In this the cotton picker, gin-house worker, bobbin boy, factory weaver, dressmaker, lace maker, and even the boy who pulls out bastings appeared on the platform, the sketch being written and directed by a sixth grade girl.

The Silk Hair Ribbon

The ribbons to wear with the dress were brought by a group representing the Empress of China, who discovered the secret of silk, down to the ribbon counter girl of the department store.

The Suit that Jack Wants

Jack was called up and dressed by boys who brought a suit of clothes, gloves, shoes, and necktie. Jack could not understand why boys with queer names such as Sinchi, the shepherd boy of South America, Guido, the glovemaker, Leon, the shoe boy, and Tony, the tailor, should try to dress him. He thought he was big enough to dress himself!

"Santa's modern reindeer carry Christmas to you," announced a captain who ushered in the postman, the sailor, the railroad engineer and others, who helped with transportation. A map of the world with trade routes and pictures showed that the "reindeer" range from the native and camel back carrier to our good friend the postman. An electric train, a barge, and a steamship made the reindeer quite real.

Lastly came the Immigrant Madonna, who told what the immigrant does for you.

The helpers were massed on the platform, when the Spirit of Good Will entered with Jesus' message to the world:

"I am come that they might have life, and that they might have it more abundantly."

With a magic wand, she touched the tired workers, and summoned them to sing with the angels of peace and good will on the day of his birth. The school sang Christmas carols as seniors presented, in closing, the tableau of the First Christmas.

This Christmas project began with the child's interest in Santa Claus, and led to larger things. The climax of the program was suggested by a junior on the first day: "It would not be Christmas without Jesus."

(Continued on page 48)

[1] Maltbie D. Babcock.

Enlisting the Help of the Parents

(Continued from page 35)

..... Sunday School

PRIMARY DEPARTMENT

Home work Report for the Quarter Ending.....

DEAR FATHER AND MOTHER:

Will you please fill out these questions regarding the Sunday-school Home Work of.....? We desire to keep on file a complete record of the work of each pupil.

.....
Primary Superintendent.

1. Have you read with.....the Primary Stories each week?.....
2. What can.....repeat from memory because of these lessons?
3. What help have these stories been in .....daily life?
4. Please give one or two examples of how they have helped.

Name.....

Address.....

Junior

Recognizing both the added cost of the lesson material and the fact that the Work Book can be safely trusted to the keeping of the average boy or girl of junior age, we do not plan to give an extra copy to the parent for pupils of the junior years. We, however, secure the promise from the father or mother that they read the required Bible readings with their child each day, and that they oversee the required writing and pasting. In addition to securing this promise the following questionnaire is given to be filled out and returned to the teacher at the end of the quarter:

.....Sunday School

JUNIOR DEPARTMENT

Home Work Report for the Quarter Ending.....

DEAR FATHER AND MOTHER:

Will you please fill out these questions regarding the Sunday-school Home Work of.....? We desire to keep on file a complete record of the work of each pupil.

.....
Junior Superintendent.

1. Does.....read with you the assigned Daily Bible Readings?.....
2. Do you aim to have.....do the writing and pasting neatly and correctly? (Remember, this is the habit-forming period of life.)
3. Have you noted any difference in .....conduct as result of these lessons taught?

Name.....

Address.....

If the question sheets are printed, leave questions blank and fill in each time by the department superintendent, or the forms may be prepared by means of a duplicator. In this way questions asked may be varied from time to time; may be simplified or made more complex, as occasion demands.

On the reverse side of the question sheet the same explanatory note may be used on the sheet for beginners, primary, or juniors. This note will carry the plan to the homes each time and save explanation each visit. The following statement is suggested:

Parent Cooperative Lesson Plan

(for back of sheet)

For Beginners and Primary Departments the graded leaflets for each quarter are fastened together and given to the parents at beginning of quarter. Their promise is secured to do with their child (or children) each week what is designated on the leaflet as "The Mother's Part," or "Home Work." In no case does this work of the parent precede that of the teacher, but always follows during the week the lesson taught on Sunday.

For the Parents of the Juniors it is not considered necessary that extra books be given, one provided the boy or girl being considered sufficient for both parents and pupil. Their promise, however, is secured to help the boys and girls in their required Home Work.

Together with the leaflets and work books mentioned above, questionnaires are given at the beginning of each quarter. These are distributed by the teachers, filled out by the parents at the end of the quarter and returned to the teacher.

Relationships

In the schools where the writer has been testing these plans all parents promising to do this work with their children are considered Home Department or extension members of the Sunday school, unless they are already members of classes in the school. The plan, however, is promoted by the children's division, teachers and superintendents acting as the visitors to the homes.

Some Sunday schools may prefer to have this actively limited to the Parents' Department where such exists, rather than to the Home Department. Whatever the organic relationship may be it is imperative that the teachers and superintendents of the Beginners, Primary, and Junior Departments deal with the parents of the pupils whom they represent.

The Perry Pictures

The Two-Cent Size, 5½ x 8, are 3 to 4 times as large as this picture.

Send $1.25 for this beautiful picture, size 22 x 28, including the margin, and place it in your home or present it to your Sunday School.

CHRIST AND THE DOCTORS Hofmann

Are There Beautiful Pictures on the Walls of Your Homes?

Do your girls and boys know and love the most beautiful pictures ever painted? Do they know The Sistine Madonna—Spring, by Corot—The Last Supper—The Aurora—The Mill, by Ruysdael—and many others? Do *you* know them? Did you know that we can send you *all* of these and hundreds of others—all finely printed, generally in a beautiful brown tone, for only

TWO CENTS EACH for 25 or more. Size 5½ x 8. Postpaid.

Send 15 cents, in coin or stamps, TODAY for our 64 page Catalogue and learn about these choice pictures, also about Bird Pictures in natural colors at Three Cents Each for 15 or more.

THE PERRY PICTURES COMPANY, Box M. B., Malden, Mass.

"Suffer Little Children to Come Unto Me"

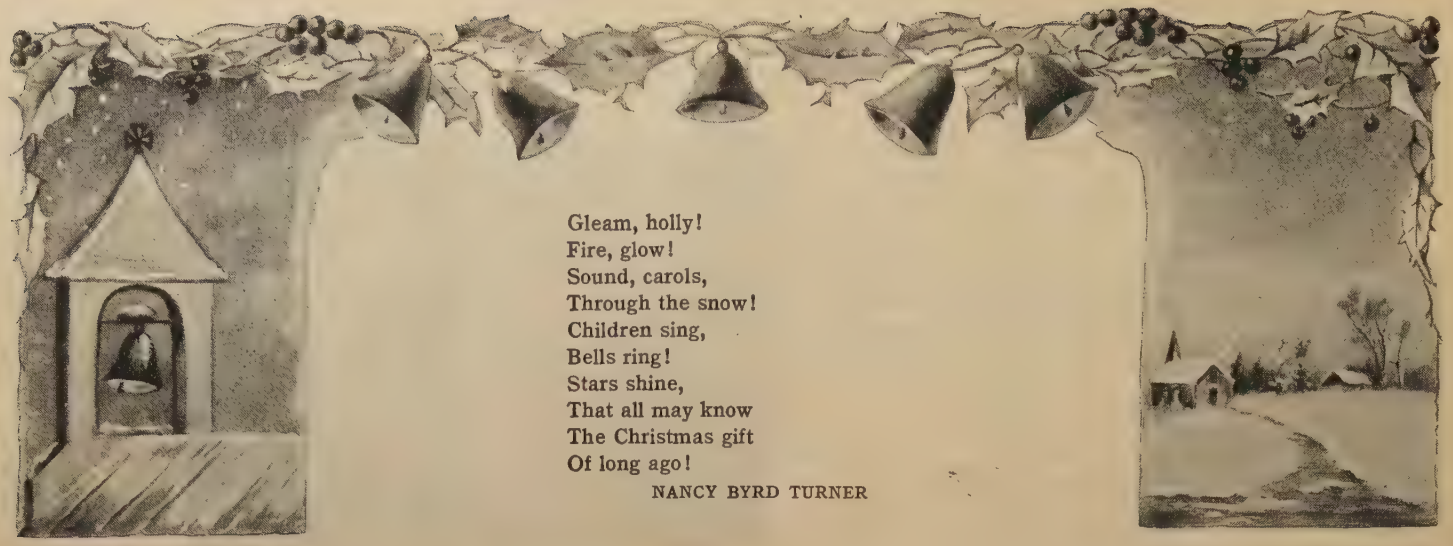
(Continued from page 9)

'rocks,' which melted in the mouth. No one wanted to go home. Every little girl was carried down the ladder, as a precious parcel, and put into the boat, her hands full of oranges which it had been impossible to eat. We waved good-bye, and started away. It was all over."

Over in the Russian Caucasus there are more than 20,000 of these children receiving the tender care of American workers. For some days when the Bolsheviks held Alexandropol, the thousands of children were in their hands. The American missionary, Miss Myrtle Shane, remained with them and no one was injured or even threatened, and their supplies were untouched. "A little child shall lead them."

An orphanage in Aleppo is housing 2,000 children. It has received over 6,000 and has been able ot restore 3,465 to their parents and relatives. The orphanage has a special school for 43 blind children.

There is a splendid orphanage and place of refuge right in the city of Jerusalem itself where Jesus, who said, "Suffer little children to come unto me, and forbid them not," lived and taught. It is for the children in the land of the Christ-child that the Near East Relief is asking for the continued help of America today.



Gleam, holly!
Fire, glow!
Sound, carols,
Through the snow!
Children sing,
Bells ring!
Stars shine,
That all may know
The Christmas gift
Of long ago!

NANCY BYRD TURNER

Helping Little Hands to Keep Christmas

By Jessie Eleanor Moore

WHAT is it to be a little child at the Christmas season? It is to spend the days in the delight of joyous anticipation, to dream of bulging stockings and of glittering trees. It is to gaze with admiration in at the toy shop windows, to listen for the sound of reindeer feet upon the roof and to ask every night, as one is tucked in bed—"Will it be to-morrow?" It is to sit with the shepherds in the darkness among the quiet, woolly sheep, to listen to the angels' song, to peep into the manger with round-eyed wonder. It is to ride across the hot sands, high up on the swaying, wabbly camels to brings gifts to the Babe of Bethlehem.

But this is Christmas with the heart left out. Ever since the Wise men brought gifts this old world has been giving. We lavish gifts and goodies on our children, but in the nervous haste and fret of the added duties that come with the festival we neglect to give to them the experience of the deepest joy of all—that of making some one else happy. The truest charity is the giving of service, that is, time, thought, and talent, not money. This even a little child can do, for his time, his thought, and such talent as he has are his own to give, while money is not. But he needs help and direction and this requires time and patience, for clumsy fingers work slowly.

Of all the suggestions which have been made for Christmas giving by the little folks in the Beginners' Department, the trimming of a tree for some children who cannot have one is the most practical. To little children the tree is an important part of the festivities; so they can well imagine the barrenness of a Christmas without one, and the arousing of sympathy for those who have not is the first step in a project of giving. The making of the decorations is wholly delightful and something which small fingers can do, and do well. And last, but most important, it provides for the social development of the workers by uniting them in a common purpose and demonstrating to them that there is magic in the word "together."

The Christmas spirit will not spring up full grown at the close of one period of hurried work. The foundation must be laid both broad and deep by using all of the December Sundays for the telling and retelling of "The Story," the singing of carols and looking at pictures with plenty of conversation and play. Even then the Church-school teacher cannot help but covet the long hours of delightful anticipation and preparation which are enjoyed both in the home and at kindergarten. There is only one way to get that time and that is to take it; so, no matter how busy the beginners' teacher may be, she ought to plan to meet her children at least on one week-day afternoon for work. Such an afternoon will necessitate almost no planning beyond the preparation of the materials.

Measuring Chains

The Program

Materials for the making of different kinds of ornaments may be placed on separate tables. The children may then choose their occupation and go to work immediately as soon as they arrive. From time to time the children may change their work by going to another table. This will necessitate the help of several assistants, and a few of the intermediate girls will make excellent big sisters for this occasion.

The song gives the key-note of the hour and may be used during the work period. Sing to the children and before long they will be joining in with the last word in every line. As it is repeated and repeated more voices will be added.

When the children tire it will be just the time for a few games. These should be of the lively, rollicking sort, giving every child the needed exercise and a chance to participate. Open the windows and have the pianist play some skipping music and the children will skip anywhere about the room, some singly and some in couples. If there is sufficient interest shown in skipping with a partner, they may be gathered in a circle to enjoy a formal skipping game with a song—

"Will you my partner be,
And come to skip with me?"
(*Child Land in Song and Rhythm.*)

If the younger children predominate they will enjoy better a simple circle game in which all move around the circle and squat down on the floor at the last word—

Directions for Making Tree Ornaments

FIVE-POINTED STAR

Figure I

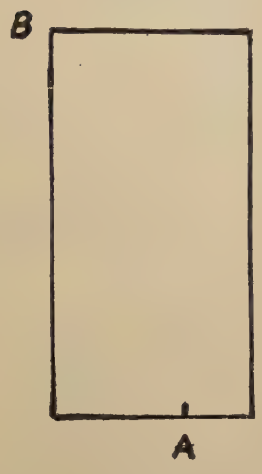


Figure II

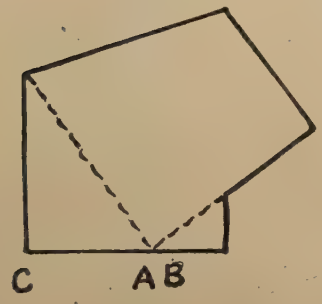


Figure III

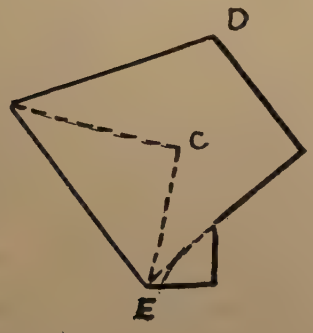
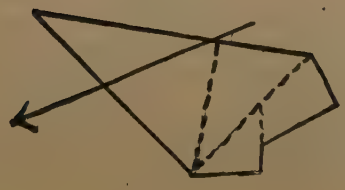


Figure IV



"Sally go round the moon;
Sally go round the stars;
Sally go round the chimney-pots;
Every afternoon—Bump!"
(*First Year Music.*)

"Going to Jerusalem," or "Musical Chairs," as it is sometimes called, is always a delight. The older children like the element of competition and the younger ones the activity of walking around and sitting down when the music stops.

As this game ends, the children will be seated about the room where they have placed themselves when they were ruled out of the game. This is the time for a story. Gather them in an informal group, some on the floor close to the story-teller's knees, the rest on chairs as near by as they can comfortably get. This is an opportunity to tell one of the charming Christmas stories which must give place to the story of the Baby Jesus in our Sunday program. For little children the following stories are two which bear the message of Christmas giving—

The Little Fir Tree in *Stories to Tell to Children*, by Sara Cone Bryant.

The Three Little Christmas Trees that Stood on a Hill in *The Story-Teller's Book*, by O'Grady and Throop.

If the children clamor for another, either tell one of the old favorites of their own choosing or, if another Christmas story is desired, tell *Golden Cobwebs* in *How to Tell Stories to Children*, by Sara Cone Bryant.

It is not necessary, but it will be an added surprise and delight to close the story-time and the afternoon by giving each child a candy cane. While these are disappearing there will be some interesting conversation concerning home plans for Christmas as well as "our tree" and the children whom it is to make happy.

Usually the tree may be trimmed on the Sunday preceding Christmas. To spend a good deal of time over it during the Sunday hour is not only legitimate but necessary if the children are really to experience the joy of giving. When Christmas Day comes as late in the week as it does this year, which necessitates keeping the trimmed tree several days before delivery, it may be better to plan to have the Christmas party during the week preceding Christmas and make the tree trimming a part of that festivity.

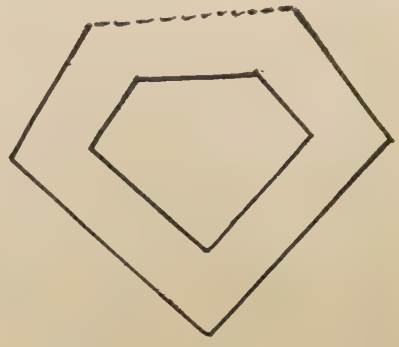
The Tree Ornaments

When paper decorations are used the result is always more artistic if there is a color scheme. For example, three colors, red, white and silver, rather than many colors.

The teacher's contribution to the tree ornaments may be a large star for the top. After cutting a paper pattern, the star should be made of cardboard and covered with silver paper.

CHAINS WITHOUT PASTE

Figure I



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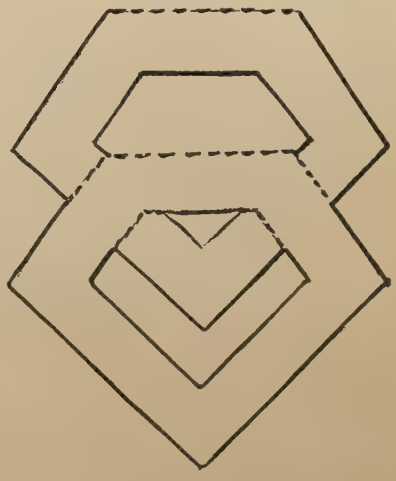
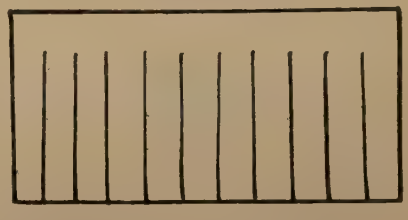


LANTERNS



BROWNIES

Directions for Cutting a Five-Pointed Star

Take a square of paper and fold in book form.

Make a point (A) at ⅓ of the distance from the open edge at the bottom. (Figure I.)

Bring upper corner of folded edge (B) down to the point A. (Figure II.)

Fold corner C back as far as it will go. (Figure III.)

Fold corner D over at the back to meet corner E. (Figure IV.)

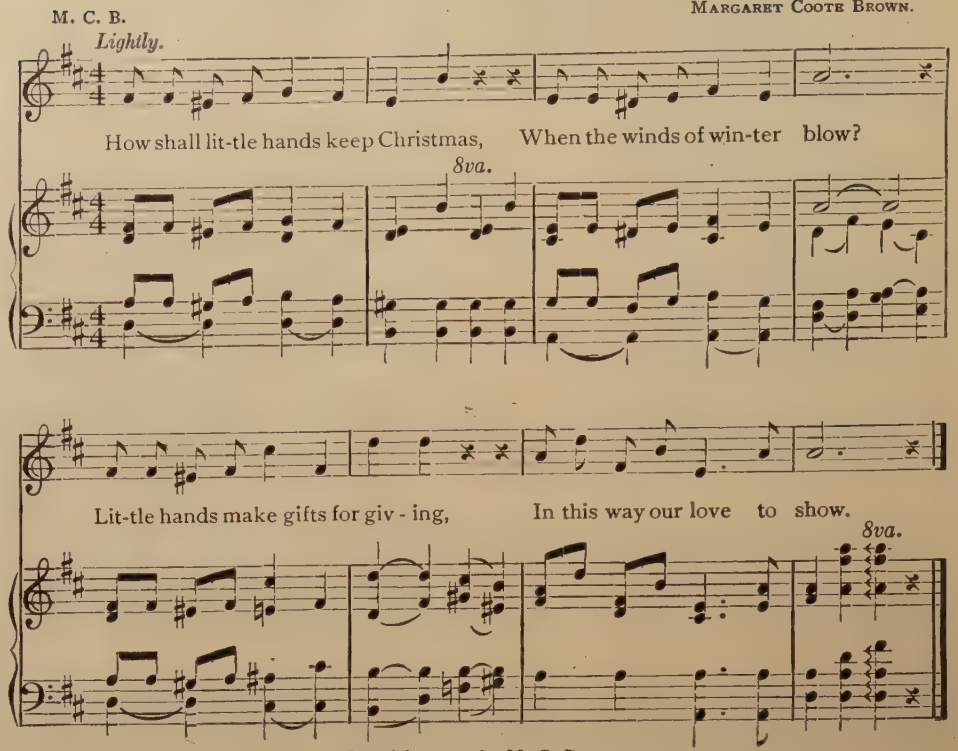
Cut as the arrow indicates. (Figure IV.)

Ornaments to be made by the Children

1. Chains—of strips of paper. Links joined by pasting.
2. Chains without paste.
   The diagram is the actual size.
   Cut double. The folded edge is represented by a dotted line in the diagram. (Figure I.)
   Join by slipping one through the other. (Figure II.)
3. Bells of a half circle.
   Cut paper in half-circle form.
   Join, using a little paste, so as to make a cone. Be sure to have the point of the cone sharp and well closed.
   These may be strung on a black thread.
4. Lanterns.
   Cut paper square.
   Fold in book form. In the diagram the folded edge is at the bottom.
   Cut at folded edge, as shown in diagram.
   Open and paste edges together.
   Use a strip of paper for the handle.
5. Icicles.
   Cut a long strip of silver paper about one inch wide.
   Roll up like an old-fashioned lamplighter.
6. Candles.
   Take a square of white paper.
   Roll over a pencil, pasting the edge.
   Cut, of red paper, a small pointed piece to represent the flame and tip it at one end with a little paste.
7. Paper balls.
   Cut three inch squares of tissue paper. The children may cut these as they do not have to be accurate.
   Pick up from the table at the center, one at a time, and twist slightly.
   String enough of these to make a ball.
   Sew back and forth at the center of a ball a few times to fasten securely.
   Trim with scissors to give a round appearance.
8. Paper flowers.
   Cut four inch squares of crepe paper.
   Place in the center a piece of hard candy and twist leaving the corners free.
   Trim corners to give the appearance of the petals of a flower.
   Tie to the tree with a thread about the twisted part.
9. Clothespin dolls.
   Let the children experiment in making dresses of crepe paper. Give them the suggestion of gathering the paper and tying at the head, if needed.
   Trimming may be made of another color.
   A tiny circle pasted on the top will do for a hat.
   These and the candies in the paper flowers are very useful in helping to pull down the branches. The paper trimmings fail to do this.
10. Brownies.
    Cut two circles from brown paper, one two inches and one one inch in diameter.
    Paste together so as to form body and head.
    Features and buttons may be added with a crayon.
    Cut a small triangle of red paper and paste on for a hat.
    Thread a needle with red worsted. Make arms and legs of one strand of worsted, leaving the knot at the back of the brownie and cutting the strand at the desired length. Paste a one-inch square of red paper, folded over in half, at the end of each strand of worsted to make hands and feet.
    Hang to the tree by a thread through the hat.

The Children's Christmas.

M. C. B. MARGARET COOTE BROWN.


Lightly.
How shall lit-tle hands keep Christmas, When the winds of win-ter blow?
8va.
Lit-tle hands make gifts for giv - ing, In this way our love to show.
8va.

Copyright, 1915, by M. C. Brown.

For Sale at 436 Oak St., Buffalo, N. Y. Price 10 cents per copy; 50 cents per dozen; $3.00 per hundred.

A Magic Cradle Roll Tree

HOW could the Cradle Roll be featured for the Christmas festivities? It was too cold to try to bring the children out for a party and yet they must not be ignored. They must have a part in both the giving and the receiving. How could it be done? It was the Cradle Roll Superintendent who solved the problem. She called upon the mothers in person or by telephone, and together they planned a magical little tree that should stand upon the superintendent's desk in the Sunday-school session and then go, with the love of the babies, to the dear pastor's wife, who could not attend church because of the last Cradle Roll baby which had come to her home.

To carry out the plan, two young girls went to each home and with a Kodak snapped the baby's picture. When satisfactory likenesses of all were secured, the films were developed, printed and mounted upon cardboard, the edges of which were stippled with gold.

Next, a little tree was set firmly in a jardiniere — a tiny one — and among the branches, peeping out from behind the green, were the sweet baby faces, not tiny thumb-nail pictures, but large enough to be easily seen.

It was a dainty tree when finished—for

some silver tinsel was wound about it, to set off, not hide, the baby faces. It stood upon the desk during the school hour and during the church service that followed. Because of a popular demand, it stayed for the Christmas entertainment that came the next week, and then it went to carry the happy baby faces to the mother in the parsonage. But there was something else that was magical about the tree. It seemed to subdivide until each mother had a tiny tree with her own baby's face peering out at her from the green, and a wee gift for baby laid at its foot. As many wee trees as there were baby faces! Now you can see why the girls printed two copies of each picture they took.—W. P.

From the Eastern Front Line

(Continued from page 23)

and while the aeroplane was unhurt, the armistice from which so much had been promised was broken.

French Reinforcements

After nineteen days the French came in sufficient numbers to control the situation. The Armenians were no longer the only defenders of the city. All of the Armenians in charge of the Americans were given an escort by the French out of the city, and down to the coast. Many of the other Armenians followed.

This city has since been shelled repeatedly by both French and Turks. Finally it seemed wise to the French to evacuate permanently. The Armenians, who had only recently returned from deportation and had been building up their broken-down homes, are face to face with the problem of again going out and seeking to establish themselves elsewhere, again leaving everything behind, or returning to the hated conditions under which they have lived for so many centuries. They say that they will die fighting, rather than do the latter thing. Perhaps during those first days when they found what they could do, they found themselves. At any rate they lived for a little while as free men and women. One of the women said, "I could die happy now. Always before I have seen our men let the Turks take them out and tie them together, and then hack them to pieces, but at last I have seen them fight for their women and children." The Americans who were in Aintab during these nineteen days surely owe their Armenian friends a debt of gratitude which can never be repaid, except as they seek to lead all Americans to give themselves to the solving of Armenia's problem in this her darkest hour.

Christmas Week in a College Town

(Continued from page 17)

was from a school with an enrollment of only three hundred!

To supply a frolic for the boys and girls a Christmas party was arranged on Christmas Eve in the college gymnasium. At this time there were a Christmas tree, a Santa Claus, treats for the little children, and games for all.

"Come forth! To sing we are bound.
Make it ring then aloft—
Gloria in excelsis Deo."

This song from the Shepherd's Play applies to Claremont every Christmas morn. For many years now it has been the custom for the young people of the community to go forth as carolers in the early morning, singing in various parts of the town the wonderful old Christmas carols. Many people placed candles and wreaths in their windows to welcome the carolers. In this way the Christmas message was made real to us in drama, worship, frolic, and carol.

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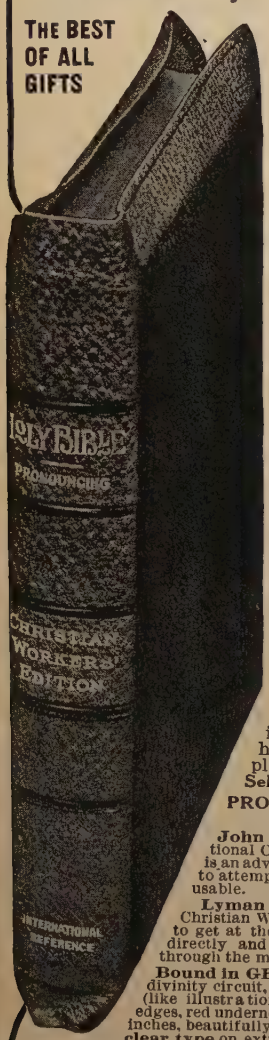

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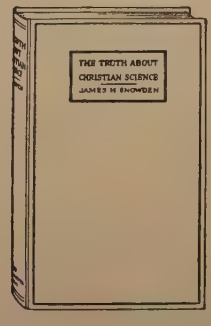
Address.....

This Bible with Patent Thumb Index 45c. extra. Name in gold on cover 45c. extra. Bibles with names on not returnable



This book covers the whole ground of Christian Science in its origin and history and present condition and prospects.

It aims to tell the truth about the founder and the faith of this cult in a plain but kindly way, spiced with genial satire and humor.

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SEND FOR DESCRIPTIVE LEAFLET

Among Recent Books

How to Teach Religion, Principles and Methods, by George H. Betts.

Music for Everybody, by Marshall Bartholomew and Robert Lawrence.

The Vacation Religious Day School, by Hazel Straight Stafford.

When We Join the Church, by Archie Lowell Ryan.

Four initial volumes in the elaborate list announced for the *Abingdon Religious Education Texts*, The Abingdon Press, New York and Cincinnati.

In *How to Teach Religion* Professor Betts has given to workers in the field of religious education an admirable statement of some of the aims and underlying principles that characterize an effective program in religious nurture and training. In simple, direct language the book presents, as it were, a blue-print of the task which every teacher of religion has to accomplish. It is not so much a book of methods as its title would suggest, but a helpful discussion of the more fundamental factors and conditions of success in this field of service. As such it constitutes a thoroughly usable first book in teacher training, as well as an introduction to religious education in the technical sense. The key to the general character of the discussions is suggested in the outline of Chapter III, in which "The Fourfold Foundation" of religious education is set forth as consisting of (1) right aims, (2) right materials, (3) right organization, and (4) right presentation. Each of these factors is considered more at length in subsequent chapters. A very helpful and serviceable volume.

The authors of *Music for Everybody* have produced a unique and highly serviceable manual for song leaders. The book sets forth technique whereby music is brought to all the people. It shows what leaders can do, through music, to break down many of the prejudices and much of the ill will that exists in our communities. In every chapter there is reflected the passion to use music, especially group singing, for socially redemptive purposes. Those who are interested in mastering the art of awakening the talent for music in a community, and the art of directing it toward socially uplifting goals, will, through the study of this manual, be led to discover an unusually attractive field of service.

The third book listed is really a small compendium of actual curriculum material for use in *Vacation Religious Day Schools* with brief suggestions as to how to establish and how to conduct such enterprises. The material presented is arranged by grades in the form of a daily program or time schedule. It reflects the author's own experience of several years in the actual work of conducting such a program.

When We Join the Church is a small textbook of one hundred sixteen pages intended for use with children in a week-day school of religion. In briefest compass and simple language the author summarizes the meaning and purpose of the Christian church and the standards and problems of church membership, concluding with an appeal to church loyalty and to hearty service. Eight of the ten chapters have no denominational implications but are applicable to most, if not all of the Evangelical churches. The last two chapters deal with the history and organization of the Methodist Episcopal Church.

Jesus the Master Teacher, by Herman Harrell Horne. Association Press, New York.

A remarkably penetrating and illuminating analysis of the teaching methods of Jesus. The author does not concern himself with the content of the Teachings of Jesus, but with the form in which this content is cast. Doctrinal discussions, therefore, are no part of his purpose, which is rather to present in clear outline and with abundant illustrations the manner and effectiveness of the teaching ministry of the world's greatest Master in this field. The method of presentation is inductive, proceeding from the concrete sayings and discourses of Jesus to the underlying principles that rendered his instruction so marvelously productive of results. The spirit of the author is thoroughly reverential and appreciative of the religious significance and values of the subject presented. Teachers of religion and ministers of the gospel will find the book an invaluable aid to the better understanding of that art by which Jesus succeeded so wonderfully in conveying to others both the spirit and content of his message. The book closes with a summary of the significance of Jesus in educational history.

Religion Among American Men. The Committee on the War and Religious Outlook. Association Press.

The Meaning of the War for Religious Education. By Robert Wells Veach. Fleming H. Revell Company.

Here are two worth-while books for religious educators which are the outcome of the war. They are strangely alike yet strangely dissimilar. The first is largely diagnosis and challenge. The second does more to prescribe the remedy. We surely ought to learn some lessons from such a costly sacrifice and revelation.

The first book is the result of a study of conditions in the American army in the World War. A questionnaire to chaplains, officers, men, Y. M. C. A. secretaries and others was the basis of the book. Back of the book are the committee, men like Fosdick, Faunce, King, Speer, MacKenzie, and others.

The results are not optimistic, but they come from a real statement of the facts. One generalization is very certain—"The widespread ignorance on elementary religious matters, even of those who professed to be church members. Perhaps the one exception was among the Roman Catholics. Such a condition as revealed constitutes a grave indictment against the churches. They have not been true to their teaching commission." As such, it constitutes a challenge for a religious education which really educates.

The book has three main divisions, "The state of religion as revealed by the army," "The effect of the war on religion in the army," and "What the church may learn from the army." It is one of the first-hand, human-document books that make us face the facts and plan the remedies.

In the hands of the school master and youth of today are the keys of the future destiny. Therefore, the Church must co-operate with the public school in an effort to spiritualize the life of the individual, the community, and the country. The one great task and opportunity of today is to show men the real Christ. Toward this end the author of *The Meaning of War* attempts two practical things. One is a restatement of the principles of religious education to meet the moral and religious needs of the youth as those needs are shown by the war. The fourteen educational laws are faith, prayer and communion, reverence, virtue, self-control, expression and repression, culture, the ideal, the cross, liberty, leadership, self-determination, fourfold life, progressive social contracts. Then he puts up a program for the finest fight of all by the "real world conquerors." Among its specifications are the fight for food and health, against intemperance and social vice, for commercial cooperation and industrial justice. This is real preparedness. This alone can prevent another world war. The book draws widely and wisely on the author's experience in France to illustrate and enforce his message.. It is a book for the times.

The Rights of Children. A Summary of Juvenile-Court Legislation in the United States.—Government Bulletin.

Twenty-one years ago the relation of the father to his child partook of the nature of a property right. The courts could enforce this right, but on the other hand

(Continued on page 48)

Sabbath School Celebration

(Continued from page 24)

CHARLES

From heaven, Sarah, I've understood,
I've not heard any other way.

SARAH

From heaven, Charles? Why, just look here!
Here's books, and cards, and hymns we need,
Which all cost money, it is clear;
Money come from heaven? 'tis strange, indeed!

CHARLES

Sarah, I'll tell you just the way:
God puts it in his children's care,
And what his cause requires, they pay.

SARAH

Why, Charles, God's children are here now,
Would they pay now, should God desire?

CHARLES

Surely they would, you'll soon see how,
For soon his servants will inquire.

A collection and subscriptions were then taken up, amounting to about one hundred dollars. Similar exercises were held in several other churches in the afternoon of the same day, and in the evening in the church in Duane Street. Thus passed the Christmas holyday of 1838, in a manner highly creditable to the age in which we live, affording innocent gratification to the children, a feast to the intellectual adult, and a subject of praise and thanksgiving to the spiritually-minded of every age and condition of life, and exemplifying the truth of our Saviour's words, "Blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which you hear, and have not heard them."

The Call of the Christ Child

(Continued from page 37)

was reached as the tableau participants and the audience joined with the choir and a quartet of trombones in a final burst of song, "All hail the power of Jesus' name!" Up to this time all the pictures had been "still life," but as the words were sung "Crown Him Lord of all!" the tableau participants became suddenly alive, looking up toward the sky and lifting their hands in an attitude of adoration, as though they really saw their Lord coming again in the clouds with power and great glory!

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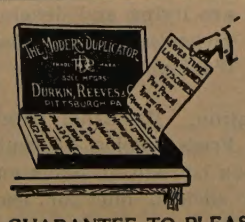

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THE CROSSROADS MEETIN' HOUSE. Mary M. Atkeson. 35 cents.

A Home Missions play, presenting the problems of the church in rural communities; pleasingly and sympathetically interpreting the life and characteristics centering about America's historic crossroads communities, cradles of democracy and religion.

Characters, 11; time, about 1 hour.

THE HONORABLE MRS. LING'S CONVERSION. Jean H. Brown. 35 cents.

The scene is laid in China, and the story is the ever-interesting one of vital experiences in mission stations, the clash of old and new religions, the breaking of ties long established, and the entrance upon a new life. If you think missions "very stupid," the Honorable Mrs. Ling may help you to a "conversion."

Characters, 14; time, 1 hour.

THE RED FLOWER. Helen Harrington. 50 cents.

This play carries us to Armenia today, introducing the sweet, courageous spirit of the Armenian Christian, and showing the need for continued and vital interest in and help for these victims of Moslem fanaticism.

Characters, 17; time, about 1 hour.

A MAYFLOWER PAGEANT. Rosamond Kimball. 50 cents.

Comprises six episodes and is designed for use by churches and schools in celebration of the Pilgrim Tercentenary. It will require fifty or more people; may be given indoors or out, and will take about an hour and a quarter to perform.

THE HOUR OF WAKING, A CHINESE PAGEANT. Marian Manley. 25 cents.

Hundreds and hundreds of years ago, when northern Europe was as yet a wilderness and America had not been dreamed of, China was already a land of culture and civilization. Following the ideal of attainment of knowledge, China produced wonderful potteries and embroideries and works of art in metal-work and painting; achieved remarkable results in science, particularly in the field of astronomy, and created a literature of poetry and philosophy while other peoples of the earth were seeking supremacy through conquest and battle.

Then came a period of stagnation. China became known as "The Sleeping Giant"—a nation of great potentialities, dormant. For many centuries she stood still while the rest of the world progressed. In our day comes the hour of waking. China's energy has received the stimulus of the world-wide unrest. Christian effort, correctly applied now, means everything in the molding of China's future.

The pageant is full of color and action with a distinctly religious appeal, and can be very effectively used as a study course on China.

Among Recent Books

(Continued from page 46)

they were often powerless to enforce the duty of the father to his child. Since 1899 every state in the Union has passed juvenile court laws except Connecticut, Maine, and Wyoming, and these three states have passed laws dealing with some of the problems usually included in the juvenile court law itself. The extensiveness of this legislation is the best evidence of the previous unsatisfactory viewpoint of the law. How far the states have gone in modernizing their attitude toward the delinquent and the neglected child is shown by the bulletin made public by the Children's Bureau of the United States Department of Labor, entitled, *A Summary of Juvenile-Court Legislation in the United States.*

Juvenile court legislation deals with a complicated group of problems; that of the child accused of breaking the law; the adult offending against the child; the neglected and degraded parent; the incompetent and unfaithful guardian, and the family that is simply poor.

Under the old law the delinquent child was dealt with in the same manner, with certain restrictions of age, as the adult offender. He was tried before a criminal court with all the formality and notoriety of a jury, sworn testimony, and confronting witnesses. If found "guilty" the child suffered the penalty. If "not guilty" he went free. In no case did the law extend any constructive help.

Of recent years, however, the law has recognized the right of the child to a reasonable minimum of care, of decency, and of well-being. Consideration has been given to the natural impulses of youth and to the adverse conditions under which the child may have been brought up.

Because of the differences in the structure of their judicial systems, the states have had to meet the problems by various methods of legislative attack. In every state, however, the attempt has been made through legislation to solve the difficult problems involving the unfavorable conditions—domestic, social, and economic—under which children are living and developing today. *U. S. Department of Labor, Children's Bureau, Washington.*

A Year of Recreation. By Ethel Owen. The Abingdon Press. Price, 35 cents.

A clever little book containing plans and menus for twelve socials, one for each month. It will be found a helpful guide in planning parties and socials for both the home and church.

Tarbell's Teachers Guide to the International Sunday School Lessons (Uniform Series) for 1921, by Martha Tarbell, Ph.D. Fleming H. Revell, New York.

The largest and best single commentary on the Improved Uniform Lessons for the entire year. The author has observed the departmental adaptation of the Uniform Lessons which constitutes the chief element of improvement over the Uniform Lessons of former years. The book contains maps and illustrations with teacher training suggestions.

Christmas Helpers

(Continued from page 40)

"What's the point to all this?" asked a boy of eleven. "Why, we always gave Christmas dinners to people, but I never thought before that they help *us*."

And a mother remarked: "I never saw a group of children so interested. Really doing so little on the stage, yet thinking they were so important." She did not appreciate the weeks of preparation which made the farmer with the hoe and the miner with the coal bucket a most important part of the project.

Current Motion Pictures

Courtesy of Vitagraph

Repose in Egypt

The following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 Fourth Avenue, New York City.

From the Manger to the Cross. 5 reels. Exchange, Vitagraph. First two reels are an excellent picturization of the Christmas story.

Bobby Bumps in "A Trip to the Moon." Half reel. Exchange, Famous Player-Lasky Corp. Animated comedy cartoon. Juvenile.

The Village Sleuth. 5 reels. Exchange, Famous Player-Laskey Corp. Charles Ray. In Part I, cut two sub-titles containing the word "durned." Part 4, cut scenes of robbery.

Edgar Camps Out. 2 reels. Exchange, Goldwyn. Booth Tarkington's Edgar comedy.

The Boy Who Cried Wolf. 2 reels. Exchange, New Era Films, Chicago. Comedy-drama. Story by Richard Harding Davis, depicting the adventures of a Boy Scout.

Knights of the Square Table. 4 reels. Exchange, New Era Films, Chicago. Boy Scout propaganda picture.

Morocco The Mysterious. 1 reel. Producer, Kineto Co. of America, New York City. Write producer for exchange in your state. Fez, the capital of Morocco, most of the streets are very narrow, dwellings very high and erected over thoroughfares in a great many cases, groups of men, women, children, and animals, scenes like those of the Old Testament, the Minaret, from which echoes forth many times a day the voice of Muezzin, calling the Faithful to prayer, Mechouar Gate, entrance to the Sultan's Palace, a medersa, or university, the M'salla, or public square, favorite meeting place of the crowds who come to hear the praises of Allah and Mohammed, sung by public speakers.

The Victory Pageants of London, Paris, and New York. 1 reel. Producer, Kineto Co. of American, New York City. Exchange State Rights Exchanges. London, July 19, 1919, Statue of Nelson in Trafalger Square, representatives of the Allied Forces passing the Admiralty Arch in the Mall, etc. In Paris, July 14, 1919. The Victory Pageant passing through the Arc de Triomphe down the Champs Elysies. In New York, the Victory Pageant of March 25, 1919, when the whole nation paid homage to its victorious troops. In New York, September 10, 1919, General John J. Pershing leads the victorious Americans down Fifth Avenue.

Gratitude. 1 reel. Exchange, Pathe. The great Paris Parade of July 4, 1919. General John J. Pershing and other leading heroes of the late war, at the statue of Lafayette, speeches made by Marshal Joffre, General Pau and the United States Ambassador Hugh Wallace, the French Choral Society singing the "Star Spangled Banner," thousands of children, each carrying an America flag.

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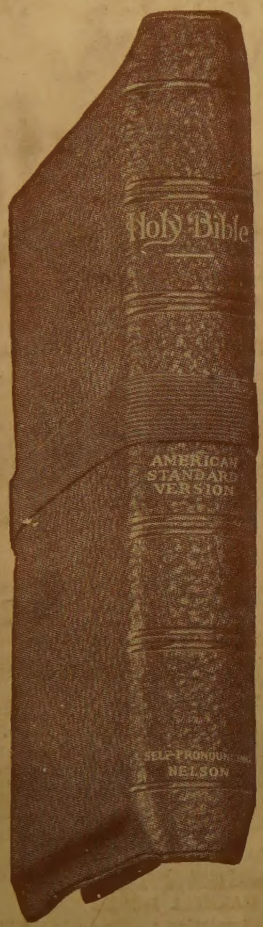

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